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THE CHRISTIAN WORKERS MAGAZINE

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No. 5



Winter in Michigan Avenue, Chicago

[Photo reproduced by courtesy Bulletin of The Art Institute]

JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

One Way in Which Mr. Moody Showed His Faith

D. L. Moody was once asked, "Why don't you run your schools on faith?"

"I do," was his prompt and emphatic reply, "I always have and I always expect to; and as an evidence of my faith, if you will tell me of any Christian man in this country who has money and to whom I have not already gone I will go at once. I believe I show my faith when I go to men and state to them the needs of the Lord's work and ask them to give to it."

The Moody Bible Institute is a living monument to the efficacy of that faith which was given of God to His servant, D. L. Moody.

The needs of the Lord's work as represented in the Institute are far greater today than they were in Mr. Moody's time, and it is in the exercise of that same faith that this page is used to tell God's people about them.

A payroll increase of more than \$16,000 per annum has recently been found absolutely unavoidable; and on account of the increased cost of everything nearly all other expenses, as our readers will understand, have also been largely increased.

What is to be done? We can only look up, and tell God's people about it in the hope and expectation that as this appeal meets their eyes they will be moved by His grace to proportionately increase their gifts.

If they will also inform us of others who might willingly participate in the support of the Institute, we will promptly "state to them the needs of the Lord's work and ask them to give to it."

More than 1,600 students are now receiving free training in the Institute's Day and Evening Classes. How sorely this poor lost world needs Bible trained, Spirit filled men and women.

We ask you to give just as soon as you can. If you cannot send the money now, at least send the word that it is coming. You can understand how the men in responsibility are feeling just now. Comfort them all you can, and do not wait very long.

The accompanying coupon is printed herewith for your convenience. Will you not fill out and mail it NOW while the matter has your attention?

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Enclosed herewith is the sum of		dollars,
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153 F Institute Place

Chicago, Ill.

THE Christian Workers Magazine

January, 1920

Editorial Notes

WE GREET THEE, NEW YEAR

By Fred Scott Shepard

With gladness we greet thee, New Year!
With high hopes we meet thee, New Year!

Thy days, all untried,
Before us stretch forth—
Whatever betide,
Of ill or of worth,
Are all in God's hands
And wait His commands,

So bravely we greet thee, New Year!

* * *

We are treating our readers to a great variety this month. Bishop Nicholson's sermon on "Business is Business," is not only rich in its evangelical flavor, but has an exceptional value for what Mr. Spurgeon used to denominate, "Village Preachers," and to whom he addressed his "Hints," in the

Treasury of David.

"My Times Are in Thy Hands" is just the kind of a meditation with which to begin the New Year.

And what could be more beautiful and true than Rector McKim's homily on the love of Christ?

We thought it very fitting to follow it by the "Two Baptist Homilies," the sentiments of which are in such harmony with it.

Then we find ourselves in a different stratum of thinking, altogether. Indeed we were not thinking before, we were just feeling, enjoying the pleasurable emotions of the spiritual life; but with Mr. Huston's communication on "Science and the Bible," we begin to gather up the loins of our mind.

And we are glad to have another Christian business man stir up our pure minds to service in the wise hints of President Tawney, of the First National Bank, of McKeesport, Pa.

All this prepares us gradually and finely for Dr. Sheldon's blast against the dangerous cult of Spiritualism, and Will Houghton's true picture of the revolutionary times in which we live, and Mr. Dunkin's inquiry about the theological seminaries, which ought to equip men better than some of them do, to put an end to these

revolutions by right teaching, and then kindly Dr. Ostrom's criticisms about good songs sung in a bad way.

We all ought to be cleaner, sweeter, stronger, kinder and more efficient Christians after reading this issue. God grant it for His name's sake.

The article on "Theosophy and Spiritualism" promised for this month, has been postponed in order to find space for one on "The Proposed World Church Union."

* * *

When we learned that this great man of God had been called home, our December issue had already gone to press, postponing necessarily, this expression of our love, and

A. B. Simpson admiration of his name and work. We first knew him back in 1880, when he was pastor of the Thirteenth Street Presbyterian Church, New York, and when he reached that spiritual crisis which led him to believe in God as the healer of the body as well as the soul, and which eventuated in the inauguration of the Christian and Missionary Alliance.

This movement has proven epochal in the current history of the church, and deserves mention with that still greater achievement of God through J. Hudson Taylor, the China Inland Mission.

Dr. Simpson was often judged by, and interpreted through some of his professed followers, and suffered by it in the public estimate. But those who knew him, recognized in him one of the wisest, sanest and most judicious of men. We knew him on the public platform, we knew him in business relations, we knew him socially, we knew him in the closest fellowship of worship and brotherly confidence in Christ, and we place him on the highest eminence of our earthly friendships. Heaven is so much richer to us for his presence there.

Dr. Simpson was a great preacher, a great writer, a great educator, a great organizer, a great leader of men, and an indefatigable worker in every sphere of his many-sided endeavors.

And with it all, he was still human. He was

no ascetic. He was no crank. Lovable, approachable, sympathetic, practical, tactful, humorous, wholesome, he was a fine all round Christian whom it was a delight to know, and who honored his God and Saviour always.

The movement he founded, in the human sense, has met with a great loss. Who can measure it? But the life of God is in it, and it will go on and prosper and bring forth still more fruit to be his hope, and joy and crown of rejoicing "in the presence of our Lord Jesus Christ at His coming."

* * *

The attention of many has been called to the report of the Japanese Commission on the influence of Christianity upon the American people. Education, commerce and industry have been developed to a wonderful degree,

Is Christianity Important? they said, but "there is little evidence that the Christian religion is regarded as important by most of the people."

Was the Commission right? Who will venture to say otherwise?

But why is it that the Christian religion is not regarded as important by most Americans? Because the Christian religion is not preached to them. Surely the Bible doctrines of God and Christ, of sin and holiness, of death and life, of judgment and reward, of hell and heaven, of hate and love, of woe and happiness, are important.

If these were impressed upon the people by their religious teachers to the exclusion of some other things—in season and out of season, by press and pulpit, by precept and example, who shall say that they would not be felt to be important?

We believe in foreign missions, but their impact on the heathen world depends primarily on the propulsion they receive from the home land. And that propulsion is generated primarily, not by conventions and committees, not by boastful talk, not by "drives" for money, not by a multiplication of paid secretaries, not by spectacular pageants, but by steady, faithful, plain, quiet, earnest, heaven-endued teaching of the Bible.

"This one thing I do," is what the church needs to learn and act upon, if Christianity is to be regarded as important by the people.

If it did that, it would recall some of the men and women it has sent abroad who misrepresent Christianity, and who are causing nations like Japan to be less tolerant towards it than they used to be.

The Christianity of Carey and Paton, of Judson and David Brainerd, of Hudson Taylor and Mary Slessor of Calabar, was always regarded as important and so it still remains.

"Courts say that divorces are due to cruelty, drunkenness and half a dozen other things, but they are all wrong. The three fundamental reasons for divorce are:

Childless "1. The natural vanity of both sexes.

Marriages both sexes.

2. Psychological incompatibility.

3. Lack of children."

Thus saith a professor of Columbia University, and we believe he is nearer right than some other professors when they deliver themselves of similar oracular observations.

This professor (William J. Durant) in addressing a social center in New York recently, added that the happiness of man and woman is only a secondary affair in marriage, the prime purpose of which is to produce healthy children.

Right again, and biblical, as can be clearly established, we believe.

"Where there are no children, there is no marriage," he went on to say, but this requires qualification. It depends much upon the reason why there are no children. If the man and woman's selfishness is to blame, then he is again right, only he did not go far enough in his exhortation. In such cases there is a sad day awaiting the guilty pair.

But there are others. There are married couples whom we all know, the greatest sorrow of whose life is that they have no children. How we pity them. And how we admire them when they adopt the orphaned children of other people. But the other day we were introduced to a couple who not only had several children of their own, but adopted two or three more! Talk about monuments! Who wouldn't subscribe for a statue in their honor?

But divorce. Some people marry with the full intent of divorce when it becomes convenient, but when professing Christians get divorced it can only be because they did not marry in the Lord, as the Scriptures direct.

There is a strain that comes sometimes in the clashing of two human wills bound together by the marriage tie, which nothing can keep from breaking but the grace of God administered to each, but that is sufficient.

"Earth has no sorrow

That heaven can not heal."

There is no natural vanity, no psychological incompatibility, no mistake or wrong of which either of the pair has been guilty, that the grace of God cannot overcome, or rectify in some way.

Believe it, young people, and do not marry a sweetheart who is not in Christ. And when you marry, remember the responsibility to God and to the race that goes with it, and do not flinch in the face of it. Sorrow may come, misunderstanding, trial, pain, worry, disappointment, contention, loss, but "God is, and he is the rewarder of them that diligently seek him."

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Go to Him with your difficulty. Confess your fault. Seek His forgiveness. Ask Him for patience, or for the aid of His Holy Spirit to repair the breach that you yourself have made, and you will live to praise Him "who is the health of your countenance and your God."

* * *

The present laudable effort to persuade women to become clothed and seated in their right mind has gained encouragement from a writer in an English journal.

Feminine Pride The writer is a woman, Mrs. Elinor Glynn. No man would have dared the consequences she must face.

"It is all very cheap and vulgar when one comes to examine it," she says. "I do not wonder that the men are wearied and bored, and that respectful manners are gone by."

"Imagined form is 99 per cent better than the realization, hence how foolish women are to throw aside the back drappings. When stared at boldly, the eye is forced to realize that five women out of ten are ugly, misshapen creatures, often with coarse skins."

Pretty plain, rough talk, Mrs. Glynn, but if only it accomplishes its end, your name will go down to posterity with that of Mrs. Pankhurst or Mrs. Catt.

When we began this note we entitled it "Feminine Modesty," but changed "Modesty" to "Pride." Modesty is gone, but pride is left, and wielded by the doughty hand of this crusader, it may be a weapon to accomplish much.

We are thinking of mothers, professedly Christian mothers, who are permitting their young and unsophisticated daughters to go out before the public thus exposed, never having taught

them even to keep their feet upon the floor in company.

Of course, as Mrs. Glynn admits, the standard of decency in such matters has always been geographical, but just now we are thinking of people of our own latitude, and not of Africans and Asiatics.

* * *

When Lady Astor emerged from the Guildhall after being declared victor in her fight for a seat in Parliament, some laborites approached and said the Astors represented the capitalist class and not the people.

Lady Astor's Sense

"You're wrong, friend," she replied, "it's the heart which makes class. If you're greedy at heart you belong to the profiteer class. I wish the Labor party would have let me address them once. I'd have given them a good talking to. You've got more loons in it than we conservatives, and that's saying a lot."

There is a lot of sense in that and some gospel also, for Christ taught us that it was out of the heart such things proceed. Where grace exists in the heart, the rich and the poor meet together because the Lord is the maker of them all.

A greedy laborite, and there are plenty of them, is as truly a profiteer as a greedy capitalist, and what both want is the regeneration of the Holy Spirit. In other words, the panacea for our present ills, and the only one, is preaching Christ.

And when it comes to loons, her Ladyship is still on solid ground, for no party and no class monopolizes them. If we could only remember that all the time, it would make us all conservatives of the right kind.

From Out the Dark

By Vernon W. Patterson

A Prayer for the New Year

I do not know, I cannot see;
The way ahead is dark to me,
And fears appall—and fears appall.
My understanding gives no light,
But cold, thick blackness of the night
Envelops all—envelops all.

I cannot see, I do not know;
Yet I must choose and on must go
In paths unseen—in paths unseen.
Oh, what if I should miss the way
And stumble into miry clay
Or deep ravine—or deep ravine?

From out the dark I cry to Thee,
O God, my Father, come to me
And fears dispell—and fears dispell.
Bend low to me and hear my cry,
And lead—I know not where nor why,
But know 'tis well—but know 'tis well.

O Father, let me hold Thy hand
And, though I cannot understand,
Yet know Thee near—yet know Thee near.
Yes, speak to me in whispers low,
So, though 'tis dark, I'll know I know,
And I'll not fear—and I'll not fear.

The Proposed World Church Union

By Rev James M. Gray, D. D.

THE writer gave an address last year on the above stated theme before a graduating class of The Moody Bible Institute, which was subsequently published in these pages and, at the request of church leaders, put in pamphlet form for more general distribution.

It raised questions and met with criticism

in some quarters, which, when learned, caused its further circulation to be stopped until more light had been obtained.

As part of this light, two letters are here presented, the first from an official of the Interchurch World Movement, and the second from an official of a denominational board who is much interested in that movement.

I

Letter No. 1

"My Dear Doctor Gray:

"Your recent letter makes us feel that you have our Movement mixed up with several others.

"Last fall, the Presbyterian Church, U. S. A., called a conference at Philadelphia to see what could be done in the way of organic union. This is the organization, which has appointed the Ad Interim Committee. There is no relationship between this Ad Interim Committee and the Interchurch World Movement.

"The Protestant Episcopal Church has a Commission on Faith and Order, which has as one of its objectives some form of church union. The Interchurch World Movement is not in any way connected with this commission.

"What the Interchurch World Movement plans to do is to have the evangelical denominations promote together those things which are of a promotional nature, * * * to put on a world program of Christian education and evangelism which will hasten the coming of the Great King.

"I am taking the liberty of sending you three pieces of literature. The first shows the origin, purposes and plans of the Movement; the other entitled "What It Is" explains briefly four or five ways in which united action is to be planned and gives a list of those organizations which have to date endorsed the Movement. The third is a report of the Committee appointed at a conference held at Cleveland, April 30-May 1. * * * It tells what they thought the Interchurch World Movement was and ought to be.

"In justice to yourself and to the task, we would ask that you glance through this literature and get the Interchurch World Movement placed correctly. We feel that if you will do this, you will find that we are wholly in accordance with your views and you will wish to co-operate with us in our effort for a more efficient world program for Christianity.

"Yours sincerely,"

* * *

Letter No. 2

"Dear Dr. Gray:

"The leaflet, 'The Proposed World Church Union—Is It of God or Man?' which gives a report of an address you gave before the graduating class of The Moody Bible Institute, has been sent me and I have read it through.

"I think there is much valuable information in this leaflet, but having been closely associated with the Interchurch World Movement from its beginning, I am certain that you have given a one-sided view of the situation.

"I regret that you have published this article and sent it broadcast before you had an opportunity to study the fundamental principles of the Interchurch World Movement. I regret also that you have coupled it up with other Movements which have been seeking organic church union with which it has no association whatever.

"The Interchurch World Movement is in reality a forward movement of all the denominations, by their representative boards, co-operating in a united effort to put great emphasis on

"First, the development of the spiritual life of our present church membership.

"Second, the enlistment of an army of intercessors.

"Third, the calling out, through prayer, of an adequate force of young men and women to become ministers and missionaries for the new day ahead.

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"Fourth, by the study on the part of the whole membership, of the principles of Christian stewardship and the enrolment of millions who will agree to become Christian stewards, giving as a minimum, the tithe.

"Fifth, to make a survey of America and the non-Christian lands with a view to fully occupying these fields and to secure the most thorough co-operation possible.

"Sixth, to present to the church the stewardship of the gospel—to have every one that is won be a winner of others.

"Seventh, to apply the principles of Christ in civic affairs and national and international relationships.

"I am personally acquainted with the movements in a number of communions and know the foregoing is a faithful statement of their aims. Not all of these things can or should be emphasized at the same time, but they will all be emphasized in different periods as the Movement develops.

"I recognize that the Interchurch World Movement may be exposed to some of the dangers you mention in your address and hence what you have said may serve a good purpose, but I believe The Moody Bible Institute ought to take a constructive, forward view of these movements in the various denominations, and of the Interchurch World Movement which is formed by the representatives from the various denominational boards and movements. If these movements succeed there will be a demand for training of new recruits at The Moody Bible Institute such as you have never witnessed.

"With an earnest desire for a spiritual quickening of the present church membership, and the relating of every Christian to Christ our living Lord, to carry out His program for the world, I am,

Sincerely,"

* * *

"P. S. The Interchurch World Movement is but a *temporary plan of co-operation* to bring the combined appeal of the claims of God and the needy world to this generation of professing Christians."

These letters are published out of respect to their authors and in justice to the movement they represent, as well as in justice to the present writer who cordially appreciates them. The sentiments in the second letter especially awakened a warm response in his heart, more so than anything on the subject which he has seen, although he has read all the literature which he was requested to read in the first letter.

But after saying this, it remains that there is little, if anything, in the original address which a spirit of fairness and truth requires to be withdrawn.

It grew out of a regional conference in Chicago, purporting to be held in the interest of the Interchurch World Movement, where distinguished men spoke on successive days, whose speeches were reported in the press.

These reports gave rise to comment among the large body of students, representing about every evangelical denomination, who were in training for Christian service in The Moody Bible Institute. If those utterances were right, much of their instruction had been wrong, and, indeed, the Bible itself would appear to be wrong.

It was a challenge to their preceptor to meet the issue on the appropriate occasion of the graduation which presented itself.

But in so doing, he took pains to say that he was not reviewing or criticising the conference, but only the published reports of its proceedings. These might be incorrect, but there was a harmony and consistency among them from day to day which gave a sufficient semblance of truth to impress the public.

As a matter of fact, now that the fundamental principles of the Movement have been published and are known to the writer, the same reason for the address would exist that existed then.

That reason was to counteract utterances that seemed to "contradict the Scriptures, to weaken Christian testimony and dishonor God." Those utterances were, in substance, these:

"A world league of churches is to be the result of the war. The day is at hand for a tremendous new movement, nothing can stop it. It is the greatest religious movement in four centuries.

"The spirit of co-operation is in the air, and that sectarianism, and the accompanying bigotry which it engenders, will not be tolerated.

"Churches must work together to give expression on questions of civic reform, law enforcement, local moral questions, international morality and world peace."

It seemed to the local press at the time, that these and kindred utterances meant a world church union, and it so characterized the Movement in its headlines, and it is believed with some justification. Certainly that would be likely to be the impression of the average reader. The modification now made in the literature of the Movement, to the effect that only co-operation is intended, and not organic union, was not made clear in the published reports. Though the word "co-operation" was used as above, yet the connection seemed to nullify its meaning.

II

The authors of these letters are kind enough

to say that the address mixed up the Interchurch World Movement with several others, and they mention two, the Ad Interim Committee of the Presbyterian Church, U. S. A., and the Commission on Faith and Order of the Protestant Episcopal Church, both of which are supposed to be aimed toward organic union.

This reference to the address, however, is an error on the part of those authors. In its preparation and delivery the Ad Interim Committee did not come into mind, and while the action of certain Protestant Episcopal bishops was mentioned, it was expressly said to be only as an illustration, and care was taken to separate it from the objectives of the regional conference under consideration.

The reference to these two other movements, nevertheless, helps to make clear why the Christian public, including the present writer, associated the idea of organic church union with the purpose of the conference, for these two movements do not stand alone. Quoting Dr. Rowland in the *Baptist Quarterly*, "efforts are being made in various quarters to obliterate denominational lines, and to induce, if not compel, the formation of a general organization which will include all the Protestant bodies, and also, it is hoped, eventually Roman and Greek Catholics, Swedenborgians, and all other communities which profess allegiance to Christ."

Going into detail, Dr. Rowland says:

"The Lambeth quadrilateral is still offered by the Church of England and the Protestant Episcopal Church of America.

"Some of the Non-Conformists of England under the lead, or with the co-operation, of Rev. J. H. Shakespeare, the Secretary of the Baptist Union of Great Britain, have gone so far, apparently, as to admit the validity of the Historic Episcopate and their willingness to submit to a modified form of ordination on the part of their ministry by official representatives of the Church of England.

"Recently the Presbyterian Church of the United States, by an act of its General Assembly, has made overtures for the organic union of evangelical Christians, and has taken preliminary steps for the formation of such a union.

"Lutheran bodies long separated have come together under pressure of present needs.

"In Canada, Methodists, Presbyterians, and Congregationalists have adopted a plan of union.

"In not a few instances local churches in the United States have given up their separate denominational existence and have united with other churches on a union basis. The close of a war, which has thrown men of all faiths side by side in suffering and death, is felt to be a good time for a supreme effort to effect the external and visible union of all the followers of our Lord."

Dr. Rowland admits the cogency of certain

reasons urged for the obliteration of denominational lines in the formation of an organic union, especially of the evangelical churches, but he points out the objections which outweigh all that can be said in its favor.

These are its impracticability, the fact that it would weaken the spiritual life and activities of the churches, that it would tend to sacramentalism and ecclesiastic autocracy, that it would not promote real unity, and that so far as the Baptists are concerned it would sacrifice the principles for which they have been long contending, and which are as vital today as at any time in the past.

III

In the light of the above, it is respectfully asked whether there was not some reason for supposing the Interchurch World Movement to be in the direction of organic union? Is it surprising, indeed, that fear should have arisen that it was the preliminary step to ultimately effect that result? As some expressed it, Did it seem likely that representatives of the churches so earnestly desiring organic union would set up a counter-movement in favor of co-operation only?

Happily the publications of the Interchurch Movement set these apprehensions at rest for the present, but it may be said without the slightest reflection upon the integrity of some of its present leaders, that caution may still be needed for the future. There are among these leaders those who are not distinguished as advocates of evangelical principles, and whenever they are in power a danger signal is called for.

The writer asks permission to again refer to letter No. 2, in order to express once more his hearty appreciation of the things on which it places emphasis, the spiritual life of our church membership, an army of intercessors, an adequate force of young men and women to become ministers and missionaries, the principles of Christian stewardship, the winning of souls—here indeed are the factors of a true revival! It is regrettable that these things could not have been kept to the fore, or at least mentioned, in the descriptive literature of the movement.

The author of the letter is correct in saying that The Moody Bible Institute ought to take a constructive, forward view of these things in the various denominations. It not only ought to do so, but thank God, it has always done so, and it is doing so today with results unprecedented in its history.

The Moody Bible Institute is not undenominational, but interdenominational. It believes in the denominations as necessary agents for the promotion of the gospel of Christ in this age, and would regret their merging into any form of organic union other than that mystical one of true believers in Jesus Christ. It would beware of the seductive slogan that the horizon of

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Christian vision has extended today beyond the narrow limits of denominationalism, believing that those limits are much broader than any organic union possibly could be.

The Moody Bible Institute stands for the unity made once for all by the Holy Spirit, and of this unity it is a happy demonstration in the personnel of its board of trustees, its faculty, and its student body.

In this respect it meets the demand made by some of the advocates of the other kind of union, in that it is "a visible unity," "one that the world can see" as a witness that the Father

sent His Son Jesus Christ into the world.

The Moody Bible Institute is deeply sympathetic with the warm spiritual tone of this letter and stirred by its buoyant outlook. And it feels assured of the truth of its prophecy that if the spiritual life of the churches is quickened, if intercessors are multiplied, if young men and women hear the call of God to Christian service, and if Christian stewardship is developed, there will be a demand for the training of new recruits at its hands such as it has never witnessed.

Our prayer is that this may speedily become true.

Business Is Business Or, Laying Up Treasure In Heaven

By the Late Bishop William R. Nicholson, D. D.

A New Year Message

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

"For where your treasure is, there will your heart be also."

Matthew 6:19-21.

"Business is business." So have I heard it said, and the meaning is that business is master, and all other interests must fall into the rear. Well, the sentiment is good, provided the business is entitled to this pre-eminence.

The motive of all businesses is amassing of treasure. Except we are gaining something we cannot be content. Man is an intelligent, self-conscious locomotive; evermore he must be going forward—getting on, arriving, starting again, enriching, or he does not fulfill his nature. Wherefore, that any business is supreme depends on the kind of treasure it seeks to lay up.

What Is Your Treasure?

Of multitudes of hard workers the treasure is money. Of the politician the treasure is reputation and influence, or in some instances the good of one's country. Of the scientist the treasure is the fascination of studying nature's forces and the pleasure of applying them to the economies of society. Of the mass of mankind the treasure is the getting somewhat to eat and drink and wherewith to be clothed.

But of such treasures none is of supreme importance, because none of them can satisfy the soul and be its chief good; and therefore such businesses are only inferiorly important.

On the other hand, the Christian's treasure is peace with God, the tasting of His gracious personal presence, and the assured certainty of blooming and fruiting in sympathetic oneness with God through endless ages. This is the treasure supreme; it does satisfy the soul; it is the good without which all else is but a mockery of good and beyond which there is no higher good.

With the Christian also then, business is business; it dominates all other businesses and marshals them at its word of command.

This business is what Jesus speaks of in the text. He calls it the laying up of treasure in heaven. And what we are concerned with is the process of the laying up. How may we amass treasures in heaven?

I

What the Laying Up Means

The laying up of treasure on earth is not the laying up of treasure in heaven. The two things are discriminated strongly and sternly. "Lay not up," but "Lay up." The one is not the other. On this point it is needful to be positive and urgent because men are apt to think differently.

Let a man have gathered some considerable amount of treasure, be it money or reputation or what not, especially if he has not been unmindful of benefiting others with it, and even though he may have done nothing toward laying up treasure in heaven, the thought common to him and others is that somehow he will not be without treasure there. Against this conclusion the Lord Jesus is clear and overwhelming. The laying up of treasure on earth is not the laying up of treasure in heaven.

But is the one the total exclusion of the other? May not the two go on side by side? If not, how shall the Christian be enabled to eat and be

clothed, and do his share in the work of human society? Of necessity every one is concerned to have something of treasure on earth. Nor does the Lord mean to say otherwise. "The workman is worthy of his hire."

Why then, does he seem to shut off all earthly gains? Why does He say, "Lay not up treasures on earth"? For emphasis he says it, just as we do at times. "Don't laugh," you say to some one, "but attend to what I am telling you." You do not mean that he must not laugh at all, but only that he must not let his laughter divert him from the urgency of what you are saying.

Are Any Earthly Treasures Permissible?

So the Lord says to us, "Lay not up treasures on earth, but lay up treasures in the fruity clusters of heaven: let not the affairs of this life absorb you unduly; work at your callings, make money, get reputation, get influence, get pleasure, for all these things are in your path, and climb over them you must; but do not give them your chief attention, look beyond, leap the stone walls with the fleet foot of heavenly pursuit, and disdain to be caught in the fallen rubbish around you."

The great truth is that the laying up of treasure here is not the laying up of treasure there. Let us not forget it. No one whose horizon is the getting enough to eat and drink, or the making of money, or the spending of it upon his own gratifications, or the gaining of reputation and influence, or the enjoying of intellectual pursuits, or the helping of the poor, or the diffusing of knowledge, or the advancing of the community in comforts of living,—no one, the measure of whose aim is simply this, or whose controlling personal interests go not beyond this can by any possibility be laying up treasure in heaven. He puts the cart before the horse, he turns things upside down. The five-cent piece of earth's attractions he holds so close to his eye, the great luminary of heaven is shut off from view. And while having no riches in heaven, his riches on earth moth and rust shall corrupt, and thieves break through and steal. Jesus says it.

II

Its Starting Point

The starting point of the laying up of treasure in heaven is the being already in possession of treasure there—you cannot make riches in heaven except you are already an owner of riches there. Being an owner, you can then go on to become a larger owner.

We know how it is in the affairs of this world. A man works out a fortune by reason of having at the start some money on hand, a very little it may be, still something to begin with; a nest-egg he calls it. With that he trades, and on and on, he lays up thousands and tens of thousands.

There are those, indeed, who started with nothing, and made for themselves their first dime; but no such exceptions are possible in the

working out of a heavenly fortune. We are by nature sinners, we are guilty, we are condemned; we can no more, by exertions of our own, lay the foundation of enlarged wealth in heaven than we can wield the prerogative of God and pronounce our own pardon. We must have possessions in heaven to begin with, else no possessions can we lay up there.

You will say then, where is the opportunity for me? Spiritually without a penny, having no treasure to begin with, am I not hopeless?

What We Begin With

Now consider this, that the treasure in heaven which each one of us must have to begin with is an inheritance. An inheritance belongs to a child. Only become a child of God, and at once you have riches in heaven: you have inherited eternal life. "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us again unto an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven."

They that are begotten of God, the children of God. Who are they? They that have believed on the Lord Jesus Christ, who was wounded for our transgressions, who shed His blood for the remission of sins, with whose stripes we are healed. Every such believer, born of the Holy Ghost, is a child of God, and heir of God, and a joint-heir with Jesus Christ. He has inherited heaven itself. His is the tree of life in the midst of the paradise of God. His the hidden manna and the white stone. His the white raiment. His the New Jerusalem. His a seat with Jesus Himself on His throne. All this is the gift of God for Jesus' sake the moment one becomes a child of God. Already a millionaire in the riches of heaven, the way is now open for him to become a billionaire.

Then, believe on Christ, cast away self-righteousness, embrace the Saviour as your atonement and righteousness; at once you are born of God, and therewith you have the inheritance, and are equipped for your gospel work as a spiritual merchant. In no other way can you begin to lay up treasure in heaven.

III

The Process Explained

We may now observe the actual laying up of the heavenly treasure.

The process is this: Being at peace with God, the Christian's every good work, defective though it be, is accepted in the merits of Christ, and set down to his account. It is not that his good works are rewardable in their own right, for good as they may be, they have many imperfections; but his person having been accepted in Christ, the imperfections of his good works, in honor of his personal redemption, are forgiven, and in infinite grace the works are accredited to him in the book of life and so goes on increasing his estate in heaven.

Thus you see how it is, that except you already

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have treasure in heaven, you cannot lay up any there.

Now, some works of a Christian may not be good, works that are not done for the honoring of God in Christ, works that are as "wood, hay, stubble," and the fire shall burn them up. Such works work no reward, contribute nothing to his wealth in heaven; in fact, are a loss to him, although himself, as a true believer shall be saved.

But every work of a Christian done for honoring God in Christ, works that are as "gold, silver, precious stones," shall abide the scrutiny of the day of the Lord, and all their imperfections, being forgiven in Christ, shall bring special rewards.

A cup of water to a disciple in the name of a disciple shall have its reward. Our very confidence in God, if sustained amid surrounding distractions, "hath great recompense of reward."

What Good Works Are

"Give to the poor," said Jesus, "and thou shalt have treasure in heaven," but instantly adding, "And come and follow me," the almsgiving availing nothing if you are personally severed from Christ, even though you "should give all your goods to the poor."

If you lead souls to Christ, you "shall shine as the stars forever and ever."

If all manner of evil is said against you falsely for Jesus' sake, "great is your reward in heaven."

And if, giving all diligence, you "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love," these things shall enlarge your store in heaven by a vast percentage of your present wealth there.

How rich, in the great day of the Lord, shall be Paul, and Peter, and John, and Luther, and Calvin, and Knox, and Wesley, and a multitude of our missionaries, and many a poor unnoticed saint, and many a devoted worker, man or woman, in the membership of the churches!

But are we sure that our comparative poverty even in heaven shall not be a sight to behold?

IV

The Urgent Motive

Finally, our text closes with the words, "For where your treasure is, there will your heart be also." This is said for enforcing the command to lay up treasure in heaven, "for where your treasure is, there will your heart be also."

The expression "where your treasure is" implies that, if it is anywhere, you know it to be there. A treasure unknown, or, what is the same thing practically unthought of, is as though it were not, so far as any influence of it is concerned. But if you know of it, if you realize it, your heart will be enlisted, the impulsive powers of your soul will be stimulated.

What is here taught then, is, that if the Chris-

tian would do his best in laying up treasure in heaven, he must keep in mind the fact of his already having treasure there, he must cultivate the scriptural assurance on this point.

"We know that we have a building from God, a house not made with hands, eternal in the heavens." This assurance rouses to action. The heart clings to its treasures and is wide awake to all means of increasing them. Then the soul is more intent on resisting the world, overcoming selfishness, repelling temptation, pleasing God.

If we really believe that we are rich in heaven and are growing richer, we become more than conquerors through Him that loved us; for, to reverse the common adage that seeing is believing, the gospel truth is that believing is seeing and seeing is feeling and feeling is the victory.

As Christians, we need to have our treasures habitually in mind, to think of them vividly, to count them over, and, as well as we may, sum them up. This is heavenly-mindedness, the spirit and power of divine service.

Think of What You Have

Some Christians think only of sheer duty, and are lost in the mazes of mere duty questions; as if a man lost in the woods should keep his eyes on the ground to find his way out, instead of also looking up at the sun whose refulgent movement blazons the way homeward. Duty is good, but God would illumine duty with the sunshine of the glory.

Oh, ye Christians, claim your inheritance, and claim your grace-given privilege of enlarging the inheritance, and you shall have but little perplexity as regards the what and the where of duty.

Some Christians feel that, in their unworthiness, it were presumptuous to think of themselves as possessors of such wealth in heaven. "If I can only squeeze in at the gate," they say, "and sit down in an obscure corner, I shall be content!"

That is mock humility. So says not God. So says not the redemption in Christ Jesus. So say not the promises. Christ Himself is our worthiness, and our very business as Christians is to be laying up treasures in heaven.

The Christian Is Not a Machine

Some philosophers tell us that we should serve God without regard to the gain it may bring us. But who is a philosopher like Jesus? And He says, "Lay up treasure in heaven."

A regard to the will of God perfectly consists with a view to the recompense of the reward. If not, the Christian is nothing better than an intelligent machine, grinding out the corn in the hopper, but with no taste of the bread he is producing, no sense of accumulating good.

Not only does Jesus use the idea of treasure as a motive, He enforces it with power. "Moth and rust," He says, "corrupt the treasures of earth, and thieves break through and steal, but moth and

rust do not corrupt the treasure of heaven, nor thieves break through and steal." Behold the superiority of these latter; therefore lay up treasure in heaven! Do it with all your might, do it heartily.

And to this end recognize your present wealth there and also the wealth-making character of your Christian life; for then, "forgetting those things which are behind, and reaching forth unto those things which are before," you will "press toward the mark for the prize of the high calling of God in Christ Jesus."

"My Times Are in Thy Hands"

By J. L. Love, Toronto, Canada

I
"MY TIMES are in thy hands."

That means my future. The elevator I use daily has a card with this inscription on it, "Visit Our Safety Deposit Vaults." Far down in the basement is a steel-clad room where I may deposit my will, securities and other valuables where they will be safe from the fingers of thieves and fires. Hundreds of citizens use that room to guard their possessions. There lies much of their future.

The psalmist had a safety deposit. His future was in God's hands. The treasure of his days was laid up where moth and rust could not corrupt nor thieves break through and steal. Each morning the Keeper of the treasure vaults handed the depositor a sealed package—the new day. In it he found God's plan for him for that day. He never worried over imagined calamities. No tremors shook him because of premonitions of coming disasters. He slept soundly at night secure in the knowledge that the morrow and its issues were safely locked away in the vault of God's keeping. In the morning he visited in prayer the safety deposit vaults and received the gift of a new day from the Keeper. That it was a good day he knew, for it had been stored away for him by One who made all things well. It might not suit another, but it was framed by a loving mind and heart to meet his particular needs. In it nothing was lacking for body, mind or soul. He had tasted and seen how gracious the Lord was and he knew that his God would supply his every need.

Not only tomorrow, but the day after, and the day after that, were all deposited in that all-wise, all-safe keeping. Many or few, the days of the future were stored away in God's hands, safe from corroding care, to be given out one by one until there came that great day when God would no longer draw upon that little vault of earthly days, but would give His trusting servant the day of all days that ushers in the day eternal.

Need one marvel that the psalmist wrote:

Now of all that we have said this is the sum: Dream not of heaven except you have come to Christ. Only there can your treasure begin. But come now.

And ye that have come, and already have treasure in heaven, and are charged with the gracious privilege of realizing a great percentage on that treasure, ring out amid the world, ring out in answer to the flesh, ring out in repulse of the devil, clear and high above the surrounding din, the decisive words, "Business is business!"

"I shall not be greatly moved?" To human frailty at its best there must come "fightings without and fears within," hesitations passing tremors, even doubts. But he was not "greatly moved." Shaken a little and for a moment, his morale and faith were restored when he remembered, "my times are in thy hands." He acknowledged God in all his ways and God directed his paths, planned and preserved his days. It is never written, "I will restore the years that the locusts have eaten," of him who says: "My times are in thy hands."

II

"My times."

That means the present. The difference between the impecunious, improvident man and the child of God is that the former lives from hand to mouth and the latter from hand to hand—from God's hand to his. Many are so constituted that the future seems barely to exist for them. They live in the present. All their problems and vexations and worries are dated "now." They have no foresight. They are experts with the microscope but have no use for the telescope. The petty troubles of the hour obsess them. Their vexed and nervous imaginations inflate the mole hills into mountains. Engrossed in the immediate need of meeting their own emergencies, they have no time or inclination to lighten the burdens of others, and thereby to lighten their own.

The mistake these people make is in trying to carry their day themselves instead of letting God carry it for them. Rather than accept His offer to be their burden bearer, they shoulder the load themselves and to their pack they add many unnecessary items of baggage. When God prepares the daily load it is reduced to a minimum; when we prepare it, it is over-weighted.

Today, this hour, is in God's hands. For me, its problem will not be greater than I can solve, or its task than I can undertake. God adjusts the burden to the back. "My times are in his hands." Day by day, hour by hour, minute by minute, God's love is a lamp unto my feet,

a staff in my hand, a song on my lips. Each task grappled with in His strength is a tonic to nerve me for the next. He leads and trains step by step. We are not led suddenly a year ahead of the present, but we get there, one day following the other. "I witnessed a beautiful and touching incident illustrative of the early lessons which make the peril of the future occupation familiar to a child from his cradle, in a little scene on the banks of the Douro," writes a traveler in Portugal. "A fisherman and his wife stood at the water-side, opposite a deep and dangerous spot. Their child, a boy of about a year old, was already habited in the costume of his future life, that of a sailor, the trousers tucked up above the child's knees. Leading him towards the river's brink, the mother purposely wetted his tiny feet. He was alarmed, and clung to her. With soft and affectionate caresses, again and again she led him to the water, until the little imp, emboldened by her encouragement, ventured down alone, and, only just able to walk, tottered unsteadily to the stream. I trembled at the risk; a few feet farther and the water deepened dangerously. But there was no cause for fear. Guided by a watchful eye, the mother's hand was ever ready to catch the little scrap of infant humanity, just in time to save it, and to render my half-uttered exclamation unnecessary.

"What is she doing?"

"She is drawing out his fear!" was the reply.

There is an even tenderer, surer hand that guides our earthly way, "drawing out our fear." "My times are in thy hands." Today is God's.

He gives it to us with its task, and with it the needed courage.

III

"My times."

That means the past. What can we do with the past? Nothing: we cannot even forget it. It is irrevocable. On its pages are the puny triumphs and the glaring errors; the little virtues and the consuming sins. Wood, hay, stubble—What can we do with the past? Little beyond turning to its warning beacons, or rather its smouldering ashes of withered hopes, and reading there of what might have been.

But if we have placed our times in God's hands—our past, as well as our present and future—what then? Then, the past can no longer haunt us. If in Christ we have sought and found forgiveness for sin, the past no longer has dominion over us, and no "dead hand" can reach out from behind to lay its clammy hold upon us. If our times are really in God's keeping, because we believe in Him in whom past, present and future exist, and who has borne the load of our sins, the old life with its errors of commission and omission is swallowed up in the sea of His love, as a stone sunk in the ocean. Strange and wondrous alchemy of God, the crimson of His blood has washed away the crimson of our guilt!

"My times are in thy hands." The past no longer torments. The present cannot deceive. The future fails to terrify. He has given us the morning star, the star that knows no setting; that ushers in the new, the better, the unending day.

The Love of Christ Which Passeth Knowledge

By Rev. R. P. McKim, Rector, St. Luke's Church, St. John, N. B.

ST. PAUL is here (Ephesians 3:19) giving expression to a wish for some of his dear people, which he frankly acknowledges cannot be granted. It will take to the last day of eternity to know fully the love of Christ, but the getting to know it is a delightful experience.

Everything Jesus said and did, when He was here on earth, was for the purpose of showing people how much God loved them. It was a huge task. St. John tells us, that if all the things that Jesus did were to be written, even the world itself could not contain the books that should be written. There are more books already in the world than any man can read, were he to do nothing else. It will take a whole eternity to read the book of the love of Christ.

It Is a Yearning Love

God made heaven a place of happiness.

Everything that can help to make people happy, God put into heaven. God wants people to be happy, that is why He made heaven. God knows what will make people happy and nothing will be left out of heaven, that will make it a place of delight. The angels are happy there. Saved sinners are happy.

For thirty-three years, God parted from the Son of His love while Jesus went to seek and to save that which was lost. He called it the "Parable of the Prodigal Son," but I think Jesus would have called it the "Story of the Father's Heart of Love." The boy, who wanted to leave home and go where he could spend his money. But, Oh, how his father's heart yearned over him! Every day he would look wistfully along the road; perhaps his boy would come back today. How he prayed to God that he would! Nothing else interested him; he cared neither for prices nor markets. His boy was away in

the far country and he wanted him home. With passionate love, he yearned over him.

It Is a Sympathetic Love

He came. I am so glad that Jesus did not content himself with standing in that high and holy place and calling to me to climb the steep ascent and join Him there. I never could have done it. But instead, He came to where I was. He lifted me up out of the horrible pit and the miry clay. He put my feet on the rock and He gave me a song to sing:

"In loving kindness Jesus came
My soul in mercy to reclaim
And from the depths of sin and shame
He lifted me."

It Is a Winsome Love

How He wanted people! The first public word He said was, "Come." When the mothers would have brought their dear children that He might bless them, those wonderfully wise disciples would have stupidly sent them away, but Jesus put out His hands to them and said, "Let the little ones come to me." When He sat down to eat with publicans and sinners some of the very righteous folks were surprised. "Does He mix with that sort of a crowd? We wouldn't." But He was quite willing to be known as the Friend of sinners. He wanted them. Some men, who had never done anything wrong in their lives, arrested a woman, who had behaved very badly. They brought her to Jesus that she might be stoned to death. Yes, she deserved it, so let those men, who had never sinned, carry out the sentence. But they slunk away. Jesus wanted to forgive her and save her, and He did.

A man had a growing business and a happy home, but an unfortunate habit fastened itself upon him and was dragging him down. He saw his danger and said, "I will have to get away from this thing." He thought it would help him to join some lodge or benefit society, so he applied. But the members of the lodge did not want a derelict among their number. He applied to several societies, but was black-balled by them all. In much discouragement, he was going along Fulton Street, New York, one day, about noon. Hearing the sound of singing coming from an open door, he passed in, and there, in the noon-day prayer meeting, he found that Jesus wanted to help sinful men and would receive them.

It Is a Seeking Love

In that story of the Good Shepherd, he portrayed Himself. There were a hundred sheep in the flock, and every night the careful shepherd counted them, as he put them in the fold. One night the count told only ninety-nine. Ah well, one is not much to lose out of a hundred. Only one per cent, that is not so bad. The undershepherds go home to rest, but the shepherd himself, turns back on the mountain path, seeking the lost. How eagerly he hastens, lest the night

shadows fall and he be late. How intently he listens. Is it the wind rustling the leaves? Is it the far-off cry of the jackal that he hears? He listens again. It is the bleating of the sheep that is lost. He knows its cry and will soon reach it.

It Is a Forgiving Love

When those four men brought their friend to Him, they hoped he might be healed of his paralysis. Jesus gave infinitely more than they either asked or hoped. "Son, thy sins be forgiven thee." His body healed of the disease might have given him forty years of strength and satisfaction, his soul forgiven meant an eternity of happiness.

It Is a Vicarious Love

There in the garden He lies prostrate, praying in soul agony for those who do not pray for themselves. Presently, the armed band comes with lanterns, torches and weapons. Rough hands are laid upon Him, and he is brought to the judgment hall. False witnesses swear lies against Him. The soldiers mock Him and spit upon Him. They smite Him with their hands. They scourge Him. They stretch him upon the cross, and through those dear hands, that had so often been laid in kindness upon sick folks, those hands that had broken the bread to feed the hungry ones, they struck cruel nails. Those feet that toiled so many weary steps, seeking the lost ones, were fastened to the wood, and then they lifted that cross with its quivering, suffering burden, and with rough strokes, staked it to the ground.

He lived without a home on earth, that you and I might have a home in heaven. He wore a crown of thorns, that we might wear a crown of life, because He loved.

Have you let Him love you?

INTERCHURCH WORLD TRAINING CONFERENCE

The Training Conference under the auspices of the Interchurch World Movement was held December 8-10 in Chicago. The general themes were: "The World in the Light of Today"; "The Objectives and Goals of American Protestantism"; "The Marshalling of the Forces in the Accomplishing of Common Objectives." Morning, afternoon and evening sessions were held, and there was excellent attendance. There were delegates from the city of Chicago and the northern sections of Illinois, representing practically every denomination of Protestants.

A few days prior to Nov. 1, all the orthodox churches of Japan, led by the Presbyterians, were in humble prostration before God in a day of fasting and prayer for revival. And more or less similar movements in other nations are under way. Every country in the world is today a Macedonia crying up to God, "Come down and help us! Come down and help us!"

Two Baptist Homilies

Love Unfeigned

By Rev. J. W. Weddell, D. D., Pastor, First Baptist Church, Oberlin, Ohio

LET love be without dissimulation," is the way Paul puts it in Romans, 12:9. This is simply saying that you cannot fool people. If you are going to do anything for them, religiously speaking, you must love them, and really and truly love them. You cannot pretend to love them. You cannot force yourself to love them, you must really in mind and heart love them, i. e., if you are going to do them any good.

A Christian brother was telling some of us the other day how to build a men's class, and for that matter how to build a church. He said, "You must go out after men, you must bring them in and set them to work, and then keep on going after them, and bearing with them, and taking care of them, and binding them to yourself and the Master's service."

But you cannot do that without love, and without a great deal of it, and love that is the real thing—L-O-V-E.

Love Gets Men

Suppose you go out to do a bit of mission work. You think it would be a nice thing to do. You get your hall ready in some needy field. You prepare your program, distribute your tracts and announcements, ring the bell and then sit down to wait for the people to come. But they do not come.

Perhaps a girl or boy looks in and then runs away, perhaps some one throws something through the window. You look out and then they are on the opposite corner jeering at you.

What are you going to do? This is what you will feel like doing—giving up the work as a bad lot and saying, "They are no good, they are not worth the trouble. I am done!"

Yes, that is what you will say, unless you love them. If you love those people, you will sing your song, and pray your prayer, and put out the lights, and go home and smile on the few that are standing about. Then go back the next night and try it again, and keep on trying till you get them. Why? You love them.

Or take the other side of it. Put yourself in their place. Here comes a man who wants to help me, but I am not anxious to be helped. I feel that I am about as good as he is, perhaps a little better. I like my surroundings, I like my way of living and you appear and try to make a change, I naturally resent it. I do not like the way of it or the implications of it.

You and I are going to have trouble now, or which amounts to the same thing, we are going to let each other severely alone, unless, mind you, I discern something, something not even at once or on the surface, but gradually making itself known. It is, that you love me, strange

to say that you really care for me, and want to have something to do with me and for me. Now, at last we get together, and begin to make a start at doing something. Love has conquered.

Without Love, Disgust with Work

But what if you were appointed to do it and you feel that you have to do it? You have heard that we must love the people with whom we work, so you proceed to work it up, you assume to love them, you mildly pretend that you love them. What will be the result?

One result will be that the people will find you out before very long, and leave you and your work high and dry. Another and more serious result will be this: you will yourself become so worried and disgusted with the work that you would rather die than go on with it.

Is there any punishment in this world greater than to put a man into the ministry of souls who has not got it in his heart first of all? It is cruelty to animals, unbearable, no one can stand it long.

You must love your work to do it with any spontaneity and efficiency. Love is essential. Love, genuine love, is the motive power and God does the work.

DR. DIXON'S SUCCESSOR

The Metropolitan Tabernacle of London, England, has invited Rev. H. Tydeman Chilvers, of Bethesda Chapel, Ipswich, to become pastor. Mr. Chilvers is said by the *British Weekly* to be "a strict Baptist, but is evangelistic in his preaching and stands for the doctrines that are traditional to the Tabernacle." He began his work in London sixteen years ago. He is forty-seven years old, is physically vigorous and eloquent. It is well known by most readers of *The Christian Workers Magazine* that the Metropolitan Tabernacle was the church over which Charles Haddon Spurgeon was pastor for many years and which he made famous, and where, until seven and a half months ago, Dr. A. C. Dixon, a former pastor of the Moody Church of Chicago, was pastor for some years.

A GREAT CHURCH

The First Presbyterian Church of Seattle, Wash., held its Golden Jubilee Anniversary December 7-14. This is the largest Presbyterian church in the world, reporting 6,390 members to the last General Assembly. Dr. Mark A. Matthews is the pastor, and is editor of a magazine advocating premillennial doctrine.

The Bible Confirmed by Science

By Charles L. Huston, Vice President, Lukins Iron and Steel Co., Coatesville, Pa., and Chairman, Permanent Committee on Evangelism, Presbyterian Church, U. S. A.

An Address at The Moody Bible Institute

I FEEL a timidity about speaking before such a company of Bible students because I know you want everything straight from the Book, as I do too. I stand absolutely on the integrity of the Bible as God's revelation to man.

I want to read what might be called a text, 2 Peter the third chapter beginning at the third verse:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

"And saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

"Whereby the world that then was, being overflowed with water, perished:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

I want your attention particularly to the verse which says that the scoffers claim that all things continue as they were from the beginning of the creation, but are ignorant that there was a great change at the time of the Deluge, and that there will be another change later on, through God's manifestation in another way.

The Nebular Theory

The *Scofield Bible* says that there is a great gap between Genesis 1:1 and 1:2; and apparently a great cataclysmal change took place in the period represented by that gap—a great change bringing in chaos and disorder. That may have been in connection with the fall of the angels—I do not know. But for my own heart this view is not necessary to satisfactorily account for the difference between Genesis 1:1 and 1:2.

May I go back a little? How many of you have studied astronomy? The scientists pretty generally agree on the La Place nebular theory of the formation of the material world and heavenly bodies, the theory that they were originally one great big bulk of glowing fire mist called "cosmic dust."

They found by studying the laws of matter, that the substance of the bodies in the heavens was not different from the substance we have on earth. They found that by means of an instrument called the spectroscope, which they use for analyzing the spectra of the rays emitted by these bodies.

We have chemical analysis for determining what substances are made of, which is further confirmed and amplified by spectrum analysis. By heating substances, such as sodium and letting the light go through a prism and splitting it up, they can tell the substance which the light is transmitting by certain light and dark lines and their arrangement; and in this way the spectroscope has enabled them to determine what things are made of, and the condition in which the substance existed.

In the same way they have studied the light that has come from the sun and moon and the stars, and they have found the same peculiar characteristics in the path of light from the stars, the sun and the moon, that they have from substances in the earth, showing that there are the same substances there as in the earth. That has given evidence that all was originally one mass of matter.

It has been noticed that the sun, and the planets and their satellites practically all revolve on their axis in nearly the same direction, and that each planet revolves around the sun in its orbit in very much the same direction, indicating that there has been some common motion, which has determined the direction of each.

They have decided, also, that old question as to why the heat comes from the sun. Of course, they do not really know, but in theorizing they have concluded that the sun is contracting, and by this process of contraction generates heat, which is thrown off into surrounding space, of which the earth gets a fractional part.

How It Works

Let us suppose now, for illustration, this operation to be reversed and the sun (not looked upon as a solid mass of matter, but a large volume of glowing fire mist) expanding, going back to original conditions until it would take in the earth and all of space, all the solar system at least, bringing all matter into one mass of fire mist, then we would get back to its original condition as shown in Genesis 1:1-3.

And, by the way, I want to say that people have speculated as to whether any of the other planets are inhabited, but scientists have concluded by spectroscopic study of the light that comes from those planets that the earth is the only inhabited planet. So we do not bother about that; we have our Saviour who came to redeem fallen man on this earth, and that is all we are concerned about. Scientists agree that there are no men anywhere else but on the earth.

But to go on with what I was saying: suppose the whole material world were in a great expanded condition, something like the sun, but

much more so, and motion having begun, as described in Genesis 1:2. Now according to all laws of matter where motion takes place toward a common center, it always revolves, as can be actually seen by pulling out the waste plug in the bottom of a round basin full of water, the water moving toward the center to escape through the opening will revolve.

Just so this large mass of matter in beginning to move and contract would begin to revolve around its common center, and being influenced by actual attraction of its different portions, would at first revolve very slowly as one entire mass, but the outer portion, so largely extended, would be the retarding element and the middle portion nearer the center of revolution would incline to revolve more rapidly.

By and by a stage would be reached when, by inequality in the process of contraction there would come a separation between the outer shell or ring and the inner portion, the outer part seeking to go slowly and the inner more rapidly, the outer shell continuing to revolve around the same common center for a time until some disturbance or inequality in this process of condensation would occur at one point, and the ring would rupture at the point where its mutual attraction was weakened and all rush around into one mass, somewhat like a globe.

In this shape it would continue to swing around the larger mass upon its original center, something like a satellite, but in addition this would begin to revolve upon its own axis or center, then the process would be continued, the original mass separating out and throwing off in succession a number of rings forming into globular masses which would in turn revolve upon their own axis or center and swing around the original center at different distances from this center.

These successive globular masses would form separate constellations, or solar systems, they in turn by the same process separating out and throwing off similar globular masses, which would become planets, and the planets in turn throwing off similar globes, which would become satellites, all swinging around the original common center, and each revolving on its own axis, planets swinging around their own center and the satellites in their orbits around their particular planets.

All this while they would have been gradually becoming more and more condensed until they became solid, or semi-solid, or molten globular masses, these globes gradually cooling off until we come to the present condition in which we find our earth, at a temperature such as it could be inhabited by man and so that water could rest upon its surface. This theory is now further confirmed by modern astronomic photography.

Professor Lewis' Testimony

I heard a scientist, Professor Henry Carvel Lewis, in a lecture at Haverford College, speak upon this subject, who said he felt it was much

easier to conceive of matter being brought into existence in a gaseous state than in a cosmic dust or fire mist state, because, all matter exists in three principal forms, solid, liquid and gaseous, depending upon conditions of temperature and pressure under which it exists.

Take water for instance, at one temperature it is ice, at a warmer temperature it is liquid, and in a very heated condition it turns into steam or gas. Steam is invisible. The vapor which we see escaping from a steam pipe is not steam but finely divided mist not completely gasified, and in the process of cooling or condensing from the gaseous invisible form it first becomes visible as mist, and as these particles of mist collect together they become drops of rain which fall by their attraction to the earth.

Now, while in this great mass that I have been seeking to describe, as set forth in Genesis 1:3, the fire mist stage, scientists go no farther back in their arguments, yet we go farther back to the condition which Professor Lewis described, the gaseous stage.

In the eleventh chapter of Hebrews we learn that by faith the worlds have been framed by the Word of God, so that the things which are seen were not made of things which do appear.

A little girl being asked by somebody what the world was made of, said, "God spake, and he made the world out of 'speak.'" That is what I believe. God spoke, and here was this great bulk of gas.

Now we can imagine looking out into this great space, and looking at the inner face, you might call it, of the material world; and God said, "The earth was without form and void, and darkness was upon the face of the deep."

There, to my mind, is the explanation of Genesis 1:2, the material world just created, without form, and void, and darkness upon the face of it. And the next thing is, the Spirit of God moved upon it, breathed over the face of the waters.

Let me go back a moment to Genesis 1:1: "In the beginning, God." "God" there means a triune God. It is a plural noun, showing more than one and more than two—the triune God; "created," a singular verb, that is, trinity acting in unity.

How Many Heavens Did God Create?

"In the beginning God created the heavens"—that is, two heavens. How many heavens are there in Scripture? Three. In the beginning God did not create the third heaven, because that word "heaven" there is dual, that is, more than one, but not more than two.

Paul says in second Corinthians twelve that he knew a man caught up into the third heaven, and he also uses the term "Paradise" in that same connection, showing that Paradise and the third heaven are equivalent terms. So the first heaven and the second heaven were what God

created at that time, when he created the heavens and the earth.

Now coming back to the story, darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

The law of gas we know something about, and we know that the first thing that would take place in the change would be the cosmic dust period. If you take a gas, rich in substances, and forcibly compress it, the first change you notice is the glowing dust—little particles of incandescent, solid matter, which appear in the mass of gas. So that the next thing is, "And God said, Let there be light," a universal glowing light before the sun and moon were set as "light holders."

And then, "God called the light day, and the darkness he called night, and there was evening and there was morning, one day."

Not a Day of 24 Hours

Let me say I think we will all agree that that does not necessarily mean a day of twenty-four hours. It means a creative period. God speaks of a period, often, as one day. The whole seven days of creation are spoken of as one day, for instance, in the second chapter of Genesis and the fourth verse: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made earth and heaven and every plant of the field, etc."

People are puzzled as to which came first, the plant or the seed; or whether the hen came first or the egg first. God tells us which came first, for He says, "In the day that the Lord God created every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." He made the plant first. He says so in so many words.

Now let us go back to the time when the earth was formed, and when there would be the cooling off process, when it would be cool enough for man to inhabit the earth, and then we have the next stage in the first chapter of Genesis: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

I happen to know, being a mechanical engineer, that steam is lighter than air at the same temperature. If you take a closed vessel equally filled with air and water and heat it until you generate steam, the steam will rise above the air, and there will be water (steam) above and water underneath, with atmosphere in between. This then is evidently the condition which existed at that stage of the earth's development—waters on the earth, waters above the earth and atmosphere in between. Thus the waters or watery vapor above the atmosphere would have the effect of receiving the sun's rays and distributing them over the earth and making a uniform temperature.

This may be observed in the winter time that whereas upon a sunshiny day the snow may be melting on the south side of the house and freezing on the north side of the house, yet on a cold day it will be melting just the same on both sides of the house. So the waters above the firmament would make a uniform temperature all over the earth; no winter, no summer, no change, no chilling influence making rain; no heat, no winds, no rain, no rainbow, "for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground and the Lord God formed man of the dust of the ground." Genesis 2:5-7.

And that would be the condition—a condition very conducive, very favorable to animal and vegetable growth, so that men lived prior to the deluge nearly a thousand years. With the exception of Enoch, every man in that period lived at least eight hundred years.

And so we have that condition existing upon the earth, men fresh from the hand of God with powers of mind and body which we have little conception of now, not developed from the monkey or anything of that kind, but fresh from the hand of God; but, later under sin, getting weaker and weaker instead of stronger and he is condemned, as Mr. Sutcliffe said, "To dig, dig, dig, getting weaker and weaker until he finally falls into the ground he is digging in."

Why Man Must Work

And so we come to the next stage—man's sin coming in, and Adam being told that now with the sweat of his face he would have to get his food from the ground which had been cursed with thorns and briars.

And by the way, in these days we must recognize that as long as we are on this earth that is what we are told to do. If a man will not work, Paul says, do not let him eat. And if some will not till the ground others have to sweat for them. If we are going to get anything out of this old ground we have to work it.

So sin became active in the world, and extended out into the whole universe, the material universe, in a way we can hardly conceive—like the tongue, which "is a little member, yet setteth on fire the whole course of nature, and is set on fire of hell."

So we have this disturbance until the time came a little later when God in Genesis the seventh chapter said that He was going to change that condition of things.

In the seventh chapter of Genesis we find the first description of the flood—rather the sixth chapter of Genesis, where the fountains of the deep were opened up. The first stage of condensation that would occur in that water vapor above the atmosphere would produce a little vacuum which, as steam engineers well know, would make a disturbance that would be followed

by a great rush of condensation or raindrops, falling upon the earth, causing the Deluge, until the whole earth was covered with water—not simply a local storm, but all over the earth. "In the same day were all the great fountains of the deep opened up, and the rain was upon the earth forty days."

And we find that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, all in whose nostrils was the breath of life, of all that was in the dry land perished." The fish did not die, but everything that depended upon the breath of air did die.

There is abundance of confirmation to prove that condition of things. In the southland of our own country are enormous deposits of bones of animals which probably died during that period.

But, after the waters above the firmament had all condensed into rain and fallen upon the earth then the clear sun would shine through, making one part of the earth, where the sun was shining, warm, while the other part, being protected from the effect of the sun's rays, would be cold. At once we would have a change to the present condition of things, where the sun shining upon a spot of the earth heats it up, causing the air in that spot to rise, bringing in air currents from surrounding regions and a general disturbance in atmospheric conditions, where, a warm moist current, moving into a location where the conditions are cooler, it is condensed into rain and a local rain storm occurs.

The Rainbow and Its Meaning

Such then was the condition upon the earth at that time, rain drops falling upon the earth for the first time, and the clear sun shining upon drops of rain causing the rainbow, and we find it split up into the different colors of the rainbow, as light does when it shines through a prism.

We find a condition at the end of this period, when Noah came out from the ark and offered his sacrifice, a condition of temperature which was altogether different from that which had existed before. While the earth remaineth, God said, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" Genesis 8:22.

There had been no heat or cold before, and there had been no summer and winter before—all even temperature, uniform temperature. And I am inclined to think there was no clearly defined day and night before the flood. God knew of course, but it was not manifest to man as to when each day ended.

And we find also, going on into the next chapter, that God says, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will

establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

I do not think I have ever failed to think of it, since I have noticed this verse, that if those great masses of vapor were there above, there could be no rainbow; and because there is a rainbow it is a proof that there is nothing up there to produce any flood.

It is not only a reminder of God's promise, which is sure in itself, but of the absence of certain physical facts which would be necessary to produce a flood; and because there is no vapor up there, there can be no flood.

To my mind that gives to me a great and rich and joyous realization of God's tokens, that they are not empty tokens, but have a deep meaning.

Every one of God's tokens has a deep, rich and full meaning, and the more we find out about it the more we rejoice in His Word and His revelation to us.

When Fear Came In

God blessed Noah and said to him, "Be fruitful and multiply and replenish the earth." That is the same command as He gave to Adam, so far; but He said something that He had not said to Adam: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."

After God finished the creation, He pronounced it all good. Now fear and dread are not very good. He gave Adam commission over the things of the earth, and everything was good until man sinned. Now, when he transgressed, everything is not good. God is giving him authority new to eat animal flesh. Adam was only to eat the fruit of the land, the fruit of the trees bearing seed, and so on, food from the vegetable kingdom. Now he is given authority to eat the animals, and that is why there is fear and dread—because man has that authority as man now needed the additional strength from animal food to resist cold and heat and wind.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." The life of the flesh is in the blood. Men thought they made a great discovery when they found that the life of the flesh was in the blood. For a long time it was thought that the life of the flesh was in the nerve centers, but God told away back there in Genesis what the life of the flesh was.

Now we find ourselves in a condition where nature is at war with itself, different parts of nature at war with one another, lightnings striking down trees, burning up trees, and some men have undertaken to say that a God of love could never have created things that way. Well, He did not create things that way. He created things in harmony, but man has brought sin into the world, and we find in Romans eight, beginning at the eighteenth verse, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body."

What We Are Waiting For

That is what we are waiting for—for the resurrection of the body, when God is going to restore all things, but "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

So He goes on to say that the creation groans, we groan, and "the Spirit Himself groans" in this present condition of things.

But God is not going to leave it that way, in this groaning condition. In His own time, and when Jesus Christ comes from Heaven—and I think there are signs that it cannot be far off.

When Jesus Comes

I rejoice that we have this truth before us, and let us see to it that we shall have confidence in Him and not be ashamed at His coming.

When He comes there will be a change and all things shall be restored, and you can find in the eleventh chapter of Isaiah where the animal creation is changed—the fear will be taken away, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

That is the time that is coming, when He shall have restored all things. That is the restoration of the animal creation—peace in the animal kingdom.

In Isaiah fifty-five, he foretells the restoration of the vegetable creation. He tells us that instead of the thorn there shall come up the fir tree and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Then all the trees of the field shall clap their hands, because this awful groaning condition has

been done away with. The whole creation will be restored to the original condition in which God created it, and with which He was pleased. At that time there will be real rest for the people of God—they will again keep the Sabbath.

There are plenty of places in Scripture that confirm that, but this one text I want to call your attention to again, the one in second Peter, because he says people are trying to prove there is no change coming, and they are saying, "Where is the promise of his coming?" They are wilfully ignorant of the fact that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. The order of things then was all destroyed in judgment by the overflowing with water, but the next time the judgment will be by fire, but the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly man.

According to His promise we look for a new heaven and earth, wherein dwelleth righteousness; and we rejoice by His spirit, having been born not of corruptible seed but of incorruptible, by the word of God, in the absolute safety of the soul that is hid with Christ in God, and cannot be disturbed by Satan nor any of his agencies or agents.

The Rainbow Around the Throne

Just one matter I wish to speak about in the early part of Revelation, chapter four, where there is a rainbow round about the throne.

What is the color of that rainbow? Emerald.

Why should that rainbow be green? What colors make up the rainbow now? There are seven: violet, indigo, blue, green, yellow, orange, red; but the three primary colors they represent are the red, yellow and blue.

What is green composed of? Yellow and blue, no red in it.

Why should there be no red in that rainbow round about the throne? What part of His human body did our Lord leave behind Him? He left behind Him His blood, shed it on the cross; and that rainbow round about the throne is minus the color red; so that when He comes again, He comes again apart from sin to bring about the consummation of salvation.

There are three tenses to our salvation: First, from the death penalty of sin, by the substitutionary death of Jesus Christ; second, kept saved day by day, by His resurrection life in us; and then caught up from the very presence of sin, by His coming again, and the restoration of all things.

To my mind it is a beautiful study, the whole thing, and simply confirms more and more the absolute accuracy and truth of this blessed Book, which it is our privilege to search out and to appropriate the things that belong to us.

Wise Hints From a Business Man

By Charles A. Tawney, President, First National Bank, McKeesport, Pa.

WHEN we talk or think about business enterprises we always think of our great industries, such as the United States Steel Corporation, the Bethlehem Steel Corporation, Standard Oil Company, our big railroad companies, our banks, etc.

But do you realize that there is really only one important business in the world, and that is Christian gospel work? All other enterprises will in time pass out of existence, but the gospel work which our Saviour came to establish is the most important and most worth-while on earth. All other enterprises are side issues, although important, most of them, to satisfy our temporal needs and comforts, but the gospel work is to satisfy our spiritual needs which stand for time and eternity.

When Jesus said, on the shore of Galilee, to those four fishermen, Peter, Andrew, James and John, "Come, and I will make you fishers of men," he then and there established the foundation of the gospel work which will continue to grow in power and influence until it encompasses the world. Jesus said, "Wist ye not that I must be about my Father's business?" (Luke 2:43).

I wish to congratulate men and women who are devoting their time, thought and energy to this work. May God's richest blessings rest upon each of you in your part of the work.

Concentrate on Your Work

The apostle Paul said, "This one thing I do" (Phil. 3:13). Of all the followers of our Master I believe Paul worked the hardest and showed us the best example of hard, earnest, faithful, persevering and self-sacrificing work in the service of spreading the good news of salvation through faith.

Concentrate all of your thought, energy, time, and attention upon this greatest of all work entrusted by our Master to you. The sun's rays do not burn until brought to a focus, and any Christian worker will not be doing his best work for our Lord until he can say, as Paul said, "This one thing I do."

No Side Lines

After you have enlisted in the Lord's work do not take on any side lines. If there is any business in the world where there should not be any side lines it is gospel work. In 2 Timothy 2:4 Paul says, "No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier."

After you have fully enlisted in the work do not take on any selling of town lots, or farms, or stocks in gold, copper, motor, oil or gas

companies. I know some Christian workers who have gotten into serious trouble and complications in this manner, and it is also contrary to the Scripture above mentioned.

Stick to the Bible as Your Textbook

If there is anything that should make a true Christian angry it is to hear about a minister who, instead of giving his congregation a message from the Bible, will give them a story of a fishing or hunting trip, or read some poetry, or from one of the latest novels. What the great majority of Christians, and unsaved persons also, expect—and need in the house of God is an old-fashioned sermon from the Bible.

Pray for Recruits for the Work

I wonder if the members of our churches realize the importance of the work and remember it and the workers in prayer? Jesus told us (Matt. 9:37, 38) "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Today, with many millions of unsaved people in the world, do you not think there is still a mighty service ahead for all Christian workers?

The King's Business Requireth Haste

When any earthly king or potentate sends out a messenger to attend to some business, he expects the messenger to make haste and attend promptly to the business entrusted to him. Our heavenly King expects His messengers to attend to His commands and commissions with all proper haste. "And David said unto Ahimelech, And is there not here under thy hand, spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business requireth haste" (1 Sam. 21:8).

Nearly all the Christian workers I know are working hard, but I have known some who worked as if they had about one hundred years of this life ahead of them, working without any spirit, energy or activity. My guess is that if some of these persons were engaged in secular work, and they were not giving their jobs any more attention than they are giving to the great work of our Master, they would be dismissed very quickly.

Demands Our Best Service

Jesus sets us an example in this respect (John 8:29) "For I do always those things that please him." Always strive to do your work in a way and manner which will be well pleasing unto the Lord.

Every honest and faithful employee in secular work strives to please his earthly master; how much more important that every pastor and

Christian worker should earnestly strive every day to please Jesus Christ!

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Blasting at the Foundations Or, the Latest Apostle of Spiritualism

By Rev. Charles Frederic Sheldon, D. D., Perry, Iowa

APOSTASY has enrolled a new apostle. Sir Arthur Conan Doyle, the creator of Sherlock Holmes and all his tragic doings, is writing a series of articles that must please the powers of evil mightily.

He has made a most wonderful discovery, and arrived at the conclusion that there is "life after death." Strange that this man of brilliant mind has only just learned that. Where has he been that he never read that wonderful statement made by our Lord at the grave of a man who had been dead four days: "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live?"

But we might forgive Sir Arthur for all his blindness and ignorance as to the future life if he were ready now to own Jesus Christ as Lord. The charge against him now is that with blasphemous zeal he begins to attack the very foundations of the faith.

The Offense of the Cross

In a recent article he undertakes to show why it is that so many people have become alienated from the church. He says "that people do not believe the facts as presented to them to be true," "their reason and their sense of justice are equally offended," "one can see no justice in a vicarious sacrifice, nor in a God who can be placated by such means." "Above all many cannot understand such expressions as, 'Redemption from sin,' he tells us, or 'Cleansed by the blood of the Lamb,' and so forth."

What a confirmation of Holy Writ is the blatant talk of this man! How it brings to mind the words of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, etc."

Conan Doyle's Fall Upward

Listen further: "So long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with ever fuller knowledge we could trace our ancestral course down through the cave man, and the drift man, back to that shadowy and far off time when the manlike ape slowly evolved into the ape-like man—looking

back on all the vast succession of life, we knew that it had always been rising from step to step. Never was there any evidence of a fall."

What better possible proof of the truth of that Scripture: "The God of this world hath blinded the minds of them which believe not," and how true that word in 2 Thessalonians 2:11, 12, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Listen again: "But if there were no 'fall,' then what became of the atonement, of redemption, of original sin?"

"If there were no fall!" Has he never read the first chapter of Romans? Has he never considered the tremendous weight of evidence written in the very nature of fallen humanity?

Belittling Christ's Death

"Too much seemed to be made of Christ's death;" "it is no uncommon thing to die for an idea. Every religion has equally had its martyrs; men die continually for their convictions. Thousands of our lads died in France." "In my opinion, far too much stress has been laid on Christ's death, and too little upon His life." "It was His most wonderful and uncommon life and not His death that is the true center of the Christian religion."

How skillfully Satan is thus using such instruments as Sir Arthur to transfer the emphasis from the atoning death of Christ to His life, for well Satan knows that to do this is to make men lose their souls.

Discussing the fortunes of man after death he says with regard to eternal punishment: "Hell, I may say drops out altogether, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the creator, arose from the exaggerations of oriental phrases, and may perhaps have been of use in a coarse age where men were frightened by fires as wild beasts are scared away by travelers."

Hell Knocked Out

"Hell as a permanent place does not exist. But the idea of punishment, of purifying chastisement, in fact of purgatory is justified by reports

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from the other side. Punishment consists in the fact that grossest souls are in lower spheres with the knowledge that their own deeds have placed them there, but also with the hope that expiation and the help of others will educate them and bring them level with the others."

"In this saving process," he continues, "the higher spirits find a part of their employment, as Miss Julia Ames says in her beautiful posthumous book, 'The greatest joy of heaven is emptying hell.'"

But why continue this? Did ever mortal man emit such falsehood and nonsense?

Put over against this the words of Jesus Christ: "He that believeth on the Son hath life, and he that believeth not shall not see life, but the wrath of God abideth on him."

Oh, let every true preacher in these days be fearless in utterance. Sin is real, Christ's death is the center of the Christian religion, hell is real, the coming of the Lord is real.

Satan has many tools like this famous writer of detective stories and will doubtless turn many away from the truth, but the Son of God will come forth and destroy them with the breath of His mouth. "Even so, come, Lord Jesus."

Revolution Everywhere

By Rev. Will H. Houghton, New Bethlehem, Pa.

IF WE could stand far enough away from the world to see it all at a glance we would see a seething, struggling mass of men. The great conflict we called the Great War is over but even the most optimistic would not say the world is at peace.

I am not now referring to the several physical small wars going on, but of a struggle that is mental rather than physical—internal rather than external.

The human bosom is the battlefield and thoughts are the weapons of war. The Great War has left in its wake a great mental war as men are divided as to settlements, future alignments, armaments and kindred subjects.

The prohibition reform is supposed to be accomplished, but there is a great mental battle going on against it.

The relation of capital and labor is the subject of controversy.

Men are lining up on one side or the other and no one would dare say that this mental warfare may not become physical.

Tangled Thinking

These are the days of tangled thinking. Purposes, ideas, motives, and ideals, are all clashing. The printing presses are kept hot with ammunition for this struggle.

As we see all this commotion one word is brought to our attention,—*Revolution*.

Mental revolution is in the air. Men are turning, consciously or unconsciously, against established things. In every relationship of life some of the commonly accepted opinions have been thrown on the scrap heap during the past two or three years. Any method or idea that is old is under suspicion. There is a general opinion that if an idea is to be useful to this generation it must be new. There is revolt, not organized as yet, against authority of any kind.

Lawlessness is the spirit of the times. Analyze every expression and you will find it is unwillingness to be controlled. Tradition, custom, precedent—all are discarded. Governmental au-

thority is questioned. Moral standards are laughed at. The church is a useless, though harmless, institution that has served its day.

Labor and Capital

There is revolution in the industrial world. On one day in New York City there were more than two hundred strikes going on at the same time. Bolshevism is a word we use in daily conversation. Socialism we hear whispered and frequently shouted. It is not my purpose to discuss the ethics of this conflict. I only want to call attention to the fact that revolution obtains in industry.

In past days many rich men have been lawless and they need not be surprised that the poor man has become so. The rich man frequently has been beyond the law. It is not very long ago when to steal a loaf of bread meant a cell in prison, but to steal a railroad meant a seat in Congress, so they said.

There is something wrong when a small proportion of the people own nearly all the wealth and natural resources of a country. The wrong, however, is beyond the reach of legislation.

Systems are wrong only because men are wrong at heart. If most of the men who are today calling for social justice were placed in the shoes of the much hated trust magnates they would be just as merciless. Witness a labor union organizer leaving an estate of over a quarter of a million of dollars! He capitalized the principles of others.

I know a labor union that recently went on record as opposed to compulsory arbitration. The reason they gave was that every man has his price and their own representatives would sell them out. Is not this a frank confession of wrong at the root of things? Selfishness reigns, Selfishness is sin and men are sinners. The heart must be made right before there can be any proper adjustment of external affairs.

There is much to be said on both sides of this question but it is only one of the symptoms of the disease and not the disease itself.

Children and Parents

The spirit of lawlessness is in the home. There is practically no discipline in the homes of America. Each child is a law unto itself. The modern rendering of Paul's familiar injunction might well be, "Parents obey your children * * * for this is right."

In the majority of our homes if there is a voice of authority at all it is the voice of the child. Children choose their own clothes, their food, their friends, their studies, their amusements. Parents have little or nothing to say about the life of the child. The parent furnishes the house to live in, the clothes to wear, the food to eat, and the money for good times. That is the limit of parental responsibility and power. As the result of all this there is a grand rush for amusements on the part of the children. School is a jail sentence between two good times.

If you think I am overstating the case ask any school teacher, a real teacher, the teacher with an ideal, the teacher who realizes the child is not only making a life but fixing a destiny.

I am acquainted with a school where the children went out on a strike because of the hours. It was settled by compromise instead of a shingle. If the children do not learn in the home of a voice that speaks with authority how can you expect them to obey the voice of the national government?

Sex Obsession

There is revolution in the realm of morals. Did the world ever see such a casting aside of moral restraints? Things that a generation ago were considered shocking are now accepted as commonplaces.

In a certain city recently there were more divorce suits than marriage license applications filed during the week. A city detective says he knows a hotel in which are more than forty concubines of wealthy married men. None of these things are considered shocking. There seems to be a notion that it is the right of people to order their own conduct. If they please themselves there is nothing higher.

Moral Restraint Gone

If the testimony of ministers in war service is to be believed the soldiers made a general protest against moral restraint on the part of the church. Let me quote a paragraph from a minister:

"We of the churches, in our pleasant day dreams, love to picture Zion calling the world to righteousness. It is a shocking experience to discover that our most virile manhood strenuously objects to our whole idea of what righteousness is. The soldiers seriously think that the character the church seeks consists of little more than abstinence from a multitude of pleasurable things * * * the churches often stand, in the imagination of the soldiers, insisting on a lot of prohibitions which the army as a whole regards with sheer contempt; thinks it narrow, negative,

piffing; passes it up as unworthy of a real man's ambition to observe. * * * The righteousness of the saints is little more than anti-drink, anti-dance, cards, theater, smoke, profanity, and all fun on Sunday."

If this is a fair statement of the feeling of the men of our country then there is a protest against authority in morals. The popular cry is to eliminate all rules of conduct. The demand for the revision of church discipline in some denominations is another evidence of this spirit.

I have before me a secular publication with an article on conditions in a big city. It was not written by a minister or anyone interested in religious things, but by a business man writing as an observer. I quote:

"New York is infected with the *bacillus voluptuosus*. The entire city is obsessed with an excess of sexual individualism. The popular sex plays on Broadway, the new dances, the attire of the women, the flood of sex literature, these things are simply manifestations of this sexual obsession. The principal topics of conversation seem to be sex and sexuality.

"The dance craze shows this in a virulent form. I have seen dances in all parts of the world, but I have never seen any more lascivious than that popular today. Ten years ago such dancing was only tolerated in places of evil repute, *today it is accepted as part of our life without a blush.*"

This writer goes on to ask a question and give an answer:

"Why is New York suffering from this excess? Because all existing social barriers have been broken down. New Yorkers have no restraint of any kind. There is no restraint of tradition because there is no tradition. There is *no restraint of religion*, because there is no religion. The individual is placed above everything else."

This is lawlessness in the realm of morals. Men will not be controlled. They insist as individuals on setting their own standards. Even the sin once called scarlet has faded to a faint pink.

The Authority of God Challenged

There is revolution in the realm of religion, and this is the root of all the other forms of revolution. Back of all the unrest and spirit of revolt is a question as to God and the church. The right and ability of God to speak in the affairs of men is questioned, and an authentic revelation of the plan and purpose of God is denied.

What a day of religious opinion this is! New religions on every hand. The newer, the more they attract. The more of the old they discard the more palatable in the mouths of the multitude. Witness the latest novelty of the novelists—Spiritualism. It offers a new revelation, an easier way, and no moral restraint.

In the day the church preached salvation from sin, proper conduct was a by-product. The church produced it without effort. For a decade or two the church has been preaching ethics, but

instead of pulling the world up to her standard she has had to lower her standard to meet the world.

As long as the church preached deliverance from sin it stood alone, but when it gave attention to ethics it found competitors. There are other systems of ethics beside the Christian, and that is the reason eastern religions are getting a grip on this country. The church would have continued unique, if it had continued preaching only a crucified Christ as a Saviour from sin.

The modern expressions of revolution are the natural result of the lawlessness in the hearts of men. Men are rebels against God. You are not of the intellectuals if you believe that, but the Bible teaches it and so does history.

What a commentary on human nature is the fact that in the day we are boasting of our discovery that the universe is controlled by law we, the proud discoverers, become lawless! We have the strange spectacle of a lawless world in a law ordered universe. How He that sitteth in the heavens must laugh at our reasonings and our conclusions!

Arraignment of the New Theology

Questioning authority begins with questioning the authority of God.

I charge the New Theology with being responsible for much of the present revolutionary

spirit. You slipped into our churches and robbed the people of their faith in a God who would some day bring men to judgment. You made God stand for judgment at the bar of human reason. You scoffed at the idea that God could give a revelation. You made of the prophets a set of men who were dreamers and irresponsibles. You made of the Saviour a deceiver who fell in with the Messianic hopes of the Jew, not because they were true, but because they were popular. You made of the Bible a book of fables and myths fitting any interpretation. You accept as the word of God only what suits your fancy and reject the rest. You have inquired into the authority of God and doubted the authority of His word. That spirit has percolated down to the mass and as a result everything established is questioned.

Thank God! there is in the church a splendid company who have not bowed the knee to Baal. The true child of God has nothing to fear in all of today's threatenings, for God is not surprised at these happenings. He is not dependent on the plans of our church conventions for a solution. There are no emergencies with Him and He has an answer to every world problem. He has quiet for all our unrest.

The hope of the world is the Man the world rejected, and it is for us to hold up that Man as Redeemer and Saviour and leave the rest to Him.

Searching for Truth

By Will Hope

The author is an English student in the Correspondence Department of The Moody Bible Institute. Being paralyzed, he is able to use his right arm only from the elbow; nevertheless, he studied and wrote the answers to the fifty-four lessons in the course in synthetic study of the Bible. This poem is a resume of that study.—Editors.

"Oh, show me Truth!" the seeker cries,
As up to heaven he casts his eyes.
"I search, and search with all my mind,
And yet, O Lord, I fail to find
Abiding Truth!"

"Truth! Truth!" a still small voice replies
"Why do you search where wisdom lies?
Know you, O man, that Truth is God,
And man, by wisdom, knew not God,
So knew not Truth.

"If you would have that which you seek
Climb not yon wisdom's cloud-capped peak,
But search My Word with lowly mind.
There, only there, do seekers find
Abiding Truth!"

I took the Book I once had spurned,
And in surprise its pages turned.
Was this the key to ope the door,
That I so oft had passed before,
In search of Truth?

A radiant light fell on the Book,
A thrill of joy my body shook.
The light! it scattered all my night.
My soul, it cried out with delight
"Oh, blessed Truth!"

The joy! No words or pen of mine
Could ever fully it define.
My soul just lay before the throne
Quivering with joy its Lord to own,—
The God of Truth.

Again that still small voice I heard,
"Now, son of man, take you My Word,
And hold it up to all mankind,
That they, too, may have light to find
The Way of Truth!"

What of the Seminaries?

By Rev. Leslie E. Dunkin, Rochester, N. Y.

I WISH to express my appreciation of the value and the work of *The Christian Workers Magazine*. It is to me a bright and shining light in the midst of darkness. I place it next to my Bible in my reading, and each week I read six other religious papers and magazines and have access to many more. It has a clear ring to it that nothing else possesses except the Bible.

I am a premillenarian and yet I am attending a theological seminary in the East. When one considers that all the seminaries in the East are postmillennial this statement may seem inconsistent.

The reason I did not go to The Moody Bible Institute first was because I was a premillenarian. I wanted to broaden out so that I could look at the question from a neutral point of view, if possible. After doing this then I could decide which point of view I would accept throughout my ministry.

When I came here I did not believe in a verbal inspiration of the Bible. I have been giving myself to the study of literature which teaches postmillennialism and also that one can cut out first one place and then another of the Bible and call it uninspired and full of errors.

What has been the reaction upon my own life? It is this: I have become a believer in the verbal inspiration of the Bible and hold more firmly to the premillennial beliefs.

This is not due to intellect but to the fact that my life has been held before the Almighty in prayer. The glory goes to Him.

What the Seminaries Teach

The question then arises, "What of the seminaries?" The seminaries, to a large extent, are neglecting one of the most important elements in the training they are supposed to give. They are producing men of intellectual power, but void of the fire which caused Paul to say, "I am become all things to all men, that I may by all means save some."

They teach men to criticize the Bible (a thing that is not wrong if done in the right spirit), to know the Bible as a literary, religious, and historical gem, to write essays on religious and semi-religious subjects, and to frame a re-statement of the atonement of Jesus Christ in harmony with the Christian moral and religious consciousness and the outcome of historical investigation; but they fail to instill into the men a passion for souls.

In most seminaries the greater part of the time is spent on a critical study of the Bible, while one short course, hardly running half a year, is all that is devoted to evangelism.

The churches do not want critical essayists. They want men filled with the Holy Spirit and

fired with a passion for bringing men to Christ as well as men of intellectual power.

In conclusion let me relate a conversation I had with one of the upper class-men during my first week in the Seminary. We had just returned from a prayer-meeting where I had given my testimony that nothing satisfies but Jesus, and he said, "Dunkin, never again during or after your seminary course will you be able to give such a clear ringing testimony."

I replied, "If I do not it will be because I have neglected prayer."

THE DOCTRINAL STATEMENT OF THE WORLD CONFERENCE ON CHRISTIAN FUNDAMENTALS, MAY 25-31, 1919, IS AS FOLLOWS:

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are the supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God, and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of his shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become the children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

The addresses at this Conference will be issued in book form at the price of \$1.50, and may be ordered from the Conference Committee, J. D. Adams, Executive Secretary, 1723 Spring Garden Street, Philadelphia.

Manipulating Gospel Music

A Letter from Rev. Henry Ostrom, D. D.

TO *The Christian Workers Magazine*:

What I say to you is not intended in the least as sharp or harsh, or as born of disappointment or disgust. Rather, I notice a tendency, which I think you can aid greatly to correct. The tendency is toward the greater manipulation of gospel music so as to render it undevotional and wearisome.

The average song leader is more professional than the average spell-binding Chautauqua word—hemorrhagic public tantalizer.

Emphasis may well be placed upon the following, if my observations are reliable.

1. "Cut out" expressions like, "You folk of this town." The leader will find it hard enough to gain the best recognition (not to say fellowship) if he ignores that he is an imported quantity.

2. "Cut out" the commenting after nearly every verse. Cease to project one's own personality so persistently into the effort. Give the Holy Spirit an opportunity.

3. "Cut out" this "sing it for me again. You sang it for me as well as I ever heard it sung," etc.

4. "Cut out" this custom of asking the men and women to compete or of asking one section of the house to sing one part and another the other part, before the leader has been long enough in the place to gain the confidence of the people. Later, when established in a good record with his crowd, this might be a benefit occasionally.

5. "Cut out" this smack of teaching a "singing school" or even, as is so evident occasionally, this smack of leading a kindergarten.

6. Why tell the people "We are putting in good talent here, we will interest you?" Is the effort a concert? A phrase or so uttered in commendation, however, would not conflict with the spirit of humble service which God can use.

7. When singing a prayer, let the people alone. Lead them by singing. What would one think of a preacher saying (after a man in the congregation had prayed one minute), "now that is very good, but you can do better (for me) the next minute?" How absurd!

8. Do not begin the service with a jarring tune. Let the pace be set for the service in the use of a tune which has a majestic swing, assisting time and tempting people to a sense of assurance.

9. Do not encourage the singing of a song like "Hallelujah for the Cross" while the people remain seated.

10. Familiar church hymns are needed and often needed, but it seems better to choose some less familiar (though good and rich) in such services as revivals and Bible conferences. The very familiar ones allow the people to strike their accustomed gait, and robs them of the conviction

that something special is now on, unless the company is made up of the more active Christians.

11. Look out as a leader if you dare imitate for a line or two the careless half-hearted singing of the people with a view to prodding them into zealous effort. You may do it, if they know you well, and if you are sure they are with you, but otherwise do not try that trick. The game will kick. That can be done in the class room much more safely than in public meetings.

12. The cornetist. If he plays solos, let him choose the oldest, cherished tunes. Thousands of people do not know many of the modern and popular ones.

13. Every gospel singer should make a specialty of knowing by heart the hymns and tunes of our grandfathers. For instance, "Lord, in the morning Thou shalt hear, My voice ascending high," "Come ye sinners poor and needy," "O think of the home over there."

14. It cannot be imperative or impressive to always begin a service with a "Song Service" (whatever that may be). I think the devil wants to destroy the power of gospel song. And this custom of arranging a regular song drill at each service robs the effort of spiritual power and nourishes religious dissipation. Occasionally let there be a prayer service first. Occasionally arrange the song service at the close of the public service.

15. When have you known a gospel singer to break down and weep while singing about Calvary? The music-box experts are having too great influence. In gospel work we need "uncanned," present-moment, spiritual power.

16. Lecturing the people, exhorting, nagging, jollyng—all these are of little worth to say the best of them. Nothing makes singing, like singing.

I have been blessed greatly through the efforts of the gospel singers, but, because I want our Lord to have the best, I humbly offer these suggestions.

Very sincerely,

Henry Ostrom.

At the meeting of the International Committee of the World Alliance for International Fellowship held at the Hague early in October, fifteen nations were represented and German pastors conceded that Germany had acted immorally in attacking Belgium. They, however, believe that their people are caused great suffering through the blockade unfairly. From all that could be learned, it seems that the German people are still uninformed as to many of the things that have stirred the outside world during the war.

World's Christian Citizenship Conference

Copious Excerpts from the Official Report

THE Third World's Christian Conference for World Reform, November 9-16, closed with a great consecration meeting in the Syrian Mosque, Pittsburgh's greatest auditorium, morning, afternoon and evening meetings being held, frequently turning away hundreds from its sessions.

The labor problem was given prominence, not only in the addresses but in the discussions from the floor. One of the greatest labor meetings ever held in this country was that conducted on Sunday afternoon, and which was addressed by George W. Perkins, formerly associated with the United States Steel Corporation and a leader in great financial corporations; Dr. F. Herbert Stead, of London, England, warden of Browning Hall, noted for his activities in reform movements throughout all England; and Dr. Charles Stelzle, organizer of the Labor Temple on the lower east side of New York and for ten years in charge of the Labor Department of the Presbyterian Church in the U. S. A.

Former Judge of the United States Supreme Court, Charles Evans Hughes, spoke to an immense audience on "The Antidote for Bolshevism," on one of the week nights, thousands being turned away from the Mosque. Mr. Hughes not only presented the legal aspects of the industrial situation confronting our country, but he made some practical suggestions for the bringing about of better relations between capital and labor. "I believe in collective bargaining through representatives appointed by the working men themselves," declared Mr. Hughes, but he insisted that the appointees of labor should be men of character who were opposed to lawlessness.

"Revolution and Religion in Russia" was presented by Dr. William Fetter, of Russia, and Dr. Samuel Zane Batten, Secretary of Social Service Commission of the Northern Baptist Church Convention, presented the report of the Commission on Capital and Labor, which was one of the most statesman-like papers on the labor question presented at any Conference.

Dramatic situations developed during the discussion on Mormonism. It developed that one of the "Twelve Apostles" of the Mormon Church was in the audience and quite a contingent of the Mormon sympathizers, and at the close of the address given by Mrs. Theodore Cory, of London, who presented the report of "The Commission on Mormonism," and Mrs. Lulu Loveland Shepard, of Salt Lake City, who talked on the Mormon Menace, a request was made that the "apostle" be heard. He was finally given the floor and made his statement of defense of Mormonism. However, he admitted

that the Mormons still believed in polygamy, although he declared that they did not practice it because it would be "contrary to the laws of the United States." He denied, however, that thousands of young girls were brought to Salt Lake City from foreign countries and were literally made "white slaves" in Utah.

Concrete instances were presented by Mrs. Shepard, and others, of young women being enticed from their homes abroad, and it was declared that many hundreds were awaiting the opportunity to secure transportation to Salt Lake City. While the "apostle" at first declined to answer the challenge that he wore the "secret garment" of the Mormons next his skin, the wearing of which implies the taking of an oath of treason, he afterward admitted that he wore this garment. The session on Mormonism was altogether the most exciting of any during the Conference. Addresses were given by Dr. William Thomas, of Switzerland, Dr. William Parsons, of Jersey City, Mr. Henry Peel, of Liverpool, Mr. William E. La Rue, and there were many spontaneous addresses from delegates from the floor on this subject.

The Conference on Immigration, for which Dr. Sidney L. Gulick, of New York, was responsible, brought out many interesting facts regarding the immigrants of America, and Dr. Gulick and those who spoke with him presented a program for the future with reference to the immigration problem. The rally of negroes in Carnegie Music Hall was very largely attended and not only at this rally, but during the Conference the colored question was freely discussed.

The All Day Temperance Celebration, beginning with the report of the World's Commission on Intemperance, by Dr. Edwin C. Dinwiddie, of Washington, D. C., and closing with the splendid appeal of Dr. Daniel A. Poling, was a day crowded with great speeches—among them those of Mademoiselle J. Merle d'Aubigne, of Paris, who talked on "Alcohol and the War in France;" Dr. John Thomas, of Cardiff, Wales; Dr. Homer W. Tope, on "America's Call for a Dry World."

Among the important features of the Conference were the down town daily noon-day meetings, held in the First Presbyterian Church, which were addressed by Dr. James A. Francis, of Los Angeles, California. The large auditorium was crowded every day and the audience overflowed into the chapel of the church.

Many prophetic utterances were made at the Conference and the speakers presented their arguments with perfect freedom and great clearness. Notable among this series of addresses were those given by Dr. Henry Van Dyke, who spoke on "The World That Is to Be;"

Dr. Charles E. Jefferson, who, as already stated, spoke on "The Federation of Nations;" "The New Internationalism" by Bishop Matt S. Hughes, and "Christianity's Answer to the Present World Crisis," by Dr. Daniel A. Poling.

Complete stenographic reports were made of all the addresses and it is understood that they will be put into book form by the National Reform Association, under whose auspices the Conference was conducted.

Well-Pleasing to God

By Rev. Philip Wendell Crannell, D. D., President, Kansas City Baptist Theological Seminary

FAITH is a jewel of many facets. It is the open hand that receives salvation, the grip that clutches the cable of divine power, the gate into the soul that lets the life of God in Jesus Christ flow in.

But its brightest facet is the fact that it pleases God; it rouses a thrill of satisfaction, of deep joy, in that infinite heart.

This "trustful and obedient reliance on God" pleases the sovereign and center of all, for it gives Him one more faithful and loving subject and satellite for His orderly kingdom and universe.

It delights the Great Artist, whose most splendid earthly masterpiece is a strong and beautiful human spirit; for such obedience, trust and reliance is at once the foundation, beauty, and pinnacle beauty of human character. Beautiful as Spring's white blossoms is the simple faith of a little child; and more beautiful still, as beautiful as the mellow autumn fruit, is the ripened faith of the mature Christian who has learned amid, and from, all earth's storms, to look up into that face, and say, "Though he slay me, yet will I trust him!"

It thrills the bosom of God, the Saviour, when He finds a man or woman who will thus "trust and obey," and lean; He rejoices more than over rubies. He is beholding the soul who will "give God a chance." He can do anything for that soul in spiritual grace and blessing, for nothing is shutting out His empowering life, and that obedient spirit can be exercised to any stretch of skill and power. Also He can do anything with that soul in His blessed conquest of the world, set him to hold any trench, to capture any fort, to compass any Jericho.

The Father Heart

But the heart that faith most pleases, is the Father heart. Three things any father heart yearns for, and the infinite heart yearns for them with an infinite intensity. It wants to be believed; and faith is the intellectual assent to God's truth, sweetly aligning itself with Him. It wants to be obeyed; and faith is the child's will getting into line with the Father's will, than which nothing could be more charming to see, or more delightful, both for the Father and the

child to experience. And the Father wants that son so fully to accept the fact of His strength, of His wisdom, of His love, that there is no place for a tremor in the heart. Some children can do that with "the fathers of their flesh," and why not we with Him? "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

When the Sovereign finds a subject like that, and the Artist a "poem" like that, and the Saviour a believer like that, and the Father gets answering trust and love like that, how His great heart leaps! Does He get that thrill from me?

THE GOSPEL IN FRANCE

The Scripture Gift Mission has undertaken a very large and far-reaching work in France, a work which French pastors and Christian workers have taken up very keenly, and all feel that it is a thing which France needs today. The idea is as far as possible to systematically place a Gospel in every home in that country. Much care will be exercised in the efforts, and all readers are asked to remember this special work before the throne of grace.

It cannot be done in a day. It is expected to take some years to be fully accomplished, but it is a scheme which surely must appeal to all lovers of the Bible. The cost will not be small, and the mission has asked for special donations, but surely if the Word can only be gotten into the homes of France it will be worth while spending much money. The ignorance in France regarding the Scriptures is appalling. Many have never heard the name Gospel, and have no idea as to what it is, or the message it contains.

It is hoped to form centers all over the country, from which the workers will radiate and thus reach the villages. A beginning has already been made in Paris, Marseilles, Nantes, Lyons, and other large towns, and encouraging reports come in from time to time.

Gifts for the furtherance of the work of distribution of the Scripture may be sent to the secretary of the American branch, Robert B. Haines, Jr., 119 South Fourth Street, Philadelphia, Pa.

Calendar for 1920—5680-5681

With the Jewish Months, Feasts and Fasts

Prepared by Rev. S. B. Rohold, F. R. G. S.

A.D. 1920

A. M. 5680

Thursday, January 1—New Year. Fast of Tebeth. (*Asarah B'Tebeth.*) Tebeth, 10th.

Wednesday, January 21—New Moon. Rosh Chodesh. Shebat, 1st.

Sunday, February 1—Second Month. Adar, 12th.

Wednesday, February 4—New Year for Trees. Rosh Hashanah L'Elonoth. Shebat, 15th.

Friday, February 20—New Moon. Rosh Chodesh. Adar, 1st.

Monday, March 1—Third Month. Adar, 11th.

Wednesday, March 3—Fast of Esther (Esther 4:16). Adar, 13th.

Thursday, March 3—Feast of Esther. (Esther 3:7; 9:21-28). Adar, 14th.

Friday, March 5—Second day of Feast. (Esther 9:18-27). Shushan Purim. Adar, 15th.

Saturday, March 20—New Moon. Rosh Chodesh. Nisan, 1st.

Thursday, April 1—Fourth Month. Nisan, 13th.

Friday, April 2—Fast of the First Born. Ta'anith Be'chorim. Nisan, 14th.

Friday, April 2—Good Friday. Nisan, 14th.

Saturday, April 3—Passover. Feast of the Unleavened Bread. (Ex. 12:1-27; Lev. 23:5-6). Pesach. Nisan, 15th.

Sunday, April 4—First Day of Omar. (Lev. 23:10). (Presentation of the First Sheaf.) Nisan, 16th.

Sunday, April 4—Easter. Nisan, 16th.

Saturday, April 10—Last Day of Passover. Nisan, 22nd.

Monday, April 19—New Moon. Rosh Chodesh. Iyar, 1st.

Saturday, May 1—Fifth Month. Iyar, 13th.

Sunday, May 2—Second Passover. Pethach Sheni. Iyar, 14th.

Thursday, May 6—The 33rd Day of The Omar. (Harvest Festival.) Lag B'Omar. Iyar, 18th.

Monday, May 17—The Early Small Day of Atonement. Yom Kippur Katan. Mukdem. Iyar, 29th.

Tuesday, May 17—New Moon. Rosh Chodesh. Sivan, 1st.

Sunday, May 23—Feast of Weeks. Pentecost. (50th Day of Omar. Lev. 23:15-21; Deut. 16:9-12.) Shebuoth. Sivan, 6th.

Tuesday, June 1—Sixth Month. Sivan, 15th.

Thursday, June 17—New Moon. Rosh Chodesh. Tammuz, 1st.

Thursday, July 1—Seventh Month. Tammuz, 15th.

Sunday, July 4—Fast of Tammuz. (Jerusa-

lem taken by Titus 70 A. D.) Zom Sivah Asar B'Tammuz. Tammuz, 18th.

Friday, July 16—New Moom. Rosh Chodesh. Ab, 1st.

Sunday, July 25—Fast of Ab. (Anniversary of the Twofold Burning of the Temple). Tishah B'Ab. Ab, 9th.

Sunday, August 1—Eighth Month. Ab, 17th.

Sunday, August 15—New Moon. A month of Repentance and Intercession. Rosh Chodesh. Elul, 1st.

Wednesday, September 1—Ninth Month. Selichoth. Elul, 18th.

A. M. 5681.

Monday, September 13—Civil New Year, Feast of Trumpets. (Num. 29:1-6; Lev. 23:24). Rosh Hashanah. Tishri, 1st.

Ten Days of Repentance. Assereth Yomi Teshubah.

Wednesday, September 15—Fast of Gedaliah. (Jer. 40:41). Zom Gedaliah. Tishri, 4th.

Wednesday, September 22—Day of Atonement. (Lev. 16). Yom Kippur. Tishri, 10th.

Monday, September 27—Feast of Tabernacles, or Feast of Ingathering. (Lev. 23:33-43; Ex. 23:16). Chag Hasucchoth. Tishri, 15th.

Friday, October 1—Tenth Month. Tishri, 18th.

Sunday, October 3—The Great Hosannah. (Ps. 118:22-26). Hashanah Rabbah. Tishri, 21st.

Monday, October 4—Eighth (Octave) of Feast of Tabernacles. (Lev. 23:29). Shemini Atzereth. Tishri, 22nd.

Tuesday, October 5—Rejoicing of the Law. (The Annual Completion of the Reading of the Law.) Simchath Torah. Tishri, 23rd.

Wednesday, October 13—New Moon. Rosh Chodesh. Cheshvan, 1st.

Monday, November 1—Eleventh Month. Cheshvan, 7th.

Friday, November 12—New Moon. Rosh Chodesh. Kislev, 1st.

Wednesday, December 1—Twelfth Month. Kislev, 19th.

Monday, December 6—Feast of Dedication, or Feast of Lights. (Victory of Judas Maccabeus over the Syrians, B. C. 148). Hanukkah. Kislev, 25th.

Friday, December 10—Deliverance of Jerusalem, by General Allenby, 1917. Kislev, 29th.

Sunday, December 12—New Moon. Rosh Chodesh. Tebeth, 1st.

Saturday, December 25—Christmas. Tebeth, 20th.

N. B. All Jewish days begin at sunset of the preceding secular day.

The Fifth Annual Conference of the Hebrew Christian Alliance

By Rev. Elias Newman

THE meeting place was the church of the Epiphany (Reformed Episcopal) in Cleveland, O., date, October 13-17.

Among the different speakers were Revs. S. B. Rohold, Maurice Ruben, Henry L. Hellyer, Joel Levy, A. R. Kuldell, J. H. Ralston, Joseph Flacks, J. R. Lewek, John L. Zacker, H. Zeckhausen, Daniel Rose, B. A. M. Schapiro, John Solomon, R. H. Spiro, A. Lichtenstein, Elias Newman, and others.

On Tuesday night Rev. S. B. Rohold, the retiring president, gave his interesting and appealing address on "Palestine and Its Needs." He spoke feelingly of his own experiences in the land of his birth, told in a very real way what he saw, and drew a realistic picture of the great need. He expressed gratitude to the British military authorities who did all they could to help him; to many of the missionaries, especially Rev. David Baron, the veteran Hebrew Christian missionary and Bible scholar, for their practical sympathy and assistance.

On Friday night, the last evening of the Conference, the newly elected President, Rev. Henry L. Hellyer, M. A., gave his great address on Russia. It was eloquent, interesting, and depicted vividly the sufferings of the Jewish people in what was formerly the Russian Empire. He also made a strong appeal in behalf of their evangelization. After the Friday night meeting over \$5,000.00 was pledged toward the work of the Alliance in America, Russia and Palestine.

The retiring President, Rev. S. B. Rohold, was again urged for re-election but repeatedly declined and was presented with an illuminated address and resolution which referred to his past unstinted efforts and untiring zeal in behalf of the Alliance during the years of its existence.

The object of the Alliance is best stated by Article 3 of the By-Laws.

1. To bring together into mutual fellowship all Christian believers of the Hebrew race.

2. To endeavor to present to Jews, Gentiles and the church at large a corporate Hebrew Christian testimony.

3. To provide for the evangelical Christian churches of America an authoritative and reliable channel how best to serve the cause of Jewish evangelization.

4. To extend such practical aid to converts in distress as its officers may deem necessary.

5. To prepare, print and distribute Hebrew Christian literature.

6. To help to educate and send forth divinely called workers for Jewish evangelization.

The Present Task

1. To witness to the three and a half millions of Jews in America.

2. To evangelize the multitudes flocking to Palestine and to establish a Hebrew Christian colony in their midst.

3. The sending of suitable evangelists and missionaries to the seven millions of Jews in Russia, Poland, etc.

The officers and executive elected are:

Rev. H. L. Hellyer, M. A., President, New York City.

Rev. Maurice Ruben, 1st Vice-President, Pittsburgh, Pa.

Rev. A. R. Kuldell, 2nd Vice-President, Philadelphia, Pa.

Rev. H. Zeckhausen, M. D., 3rd Vice-President, New York City.

Rev. S. B. Rohold, F. R. G. S., General Secretary and Treasurer, Toronto, Canada.

Rev. J. R. Lewek, Recording Secretary and Manager of Literature Committee, Chicago, Ill.

Rev. A. Lichtenstein, Field Secretary, and Chairman Finance Committee, Tulsa, Okla.

Rev. Elias Newman, Evangelist and Organizing Secretary, Chicago, Ill.

Rev. E. S. Greenbaum, Newark, N. J.

Rev. Joel Levy, Pittsburgh, Pa.

Rev. John L. Zacker, Philadelphia, Pa.

Rev. P. L. Berman, Baltimore, Md.

Mr. John Solomon, Cleveland, Ohio.

Mr. B. A. M. Schapiro, New York City.

Miss R. Blumberg, Newark, N. J.

THE CHICAGO CHURCH FEDERATION

At the recent meeting of the Chicago Church Federation Dr. Herbert L. Willett was re-elected president for the ensuing year. The budget of the Federation has been increased from \$5,000.00 to \$32,300.00. One hundred and thirty-five public meetings were held under the auspices of the Federation during the past year, with an attendance of about 100,000 persons. At the meeting of the Young People's Department of the Federation, Dr. J. Campbell White, the associate secretary of the entire inter-church world movement, spoke to some 1,500 young people.

THE NO-TOBACCO ARMY

This organization has its headquarters at 1306 Liverpool Street, Pittsburgh, Pa. The president is Daniel Westfall, and secretary, W. J. Coleman. It has sent out the first issue of *The No-tobacco Educator*, which will promote the movement.

The Berean Band

A Simple and Practical Way of Memorizing Scripture

By George V. Kirk

THE Moody Bible Institute is now the American representative of the Berean Band of London. It is an international and interdenominational movement to encourage the memorizing of salient portions of the Holy Scriptures, and was founded in 1905 by Mr. Charles J. G. Hensman, of London, who is its general secretary.

Two presidents are selected each year, one for Great Britain and one for America; the respective officials for 1920 being Rev. J. Russell Howden and Rev. James M. Gray, D. D. The list of vice-presidents included the names of many well-known Christian leaders on both continents.

The members of the Band are asked to commit to memory at least one verse of the Bible every week, although provision is made for those who desire to memorize more than one. The verses are carefully chosen, a definite subject being selected for each month, with the object of a cohesion of thought, and, as far as possible, a completeness of subjects in each year.

If fifty-two verses of such a character are accurately and permanently stored in the memory, what possibilities there are for the Holy Spirit to use His own Word to the glory of God in the upbuilding of Christian character and the extension of His cause!

The organization of Branch Bands is encouraged, and such groups may be formed by six or more members in churches, young people's societies, missions, schools, orphanages, families or groups of families.

A Braille Auxiliary has been organized which has the verse printed in that type and will supply them gratuitously, as far as funds permit, to all blind people who are willing to memorize them. There are also French, Spanish, South African, New Zealand and Chinese Auxiliaries, and one especially for schoolboys.

The Band publishes a paper, *The Berean*, which is issued quarterly and contains the news of the movement.

Membership in the Band does not involve burdensome obligations, but offers opportunity for individual effort that will improve one's self, help others and honor God.

The habit of memorizing the Scriptures not only causes a deepening of the spiritual life; but also gives helpful intellectual exercise, stirring the mind to activity and alertness, "For thy word hath quickened me." (Ps. 119: 50.)

As a verse is stored in the mind and recalled from time to time it becomes one's own in a

peculiar sense, and new meaning and blessing are discovered in it.

What more delightful and beneficial influence could be brought into the home than that of the whole family uniting and competing in learning the Word of God. The verses planted in the minds and hearts of the children will bear fruit in the years to come, "some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13: 8).

Perhaps the failure to thus sow the Word in the past is responsible to a large extent for the neglect of the Bible in recent years. But the unrest and violence of the present time are causing thinking men and women everywhere to say that we must get back to the Bible, back to the old time religion of our fathers and mothers—or it might be truer to say of our grandfathers and grandmothers.

By enlisting in the Berean Band one joins the vanguard of the "back to the Bible" army, for it is not a movement to supplant Bible study, or to offer an excuse for not doing it; but rather to encourage and supplement it.

Not only is the memorizing of Scripture in itself Bible study, but there is nothing like it to stimulate an appetite for the Word. Surely, in these days that are emphasizing the uncertainty of the institutions of men we need to make our own such passages as, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The Berean Band offers a definite plan for doing this and further information may be secured by addressing The Berean Band, care of The Moody Bible Institute, 153 Institute Place, Chicago.

STARTLING FACTS

Of the 500,000 people living within the corporate limits of Newark, N. J., 75 per cent are of foreign born parentage. The decline of Sunday-school membership in this district in the last five years was 2,600, with a corresponding loss in church membership. The population of Brooklyn has grown to 2,250,000 in twenty years. The Baptists in that city have only 200 more members than they had twenty years ago, and Methodists have no better record, and there has been an actual loss on the part of Presbyterians. These facts were brought out in a meeting held in New York City in connection with the installation of Rev. John Kelman, D. D., as pastor of the Fifth Avenue Presbyterian Church, of New York.

Young People's Society Topics

January 4

I Believe in God

John 14:1, 8-10. Mark 9:17-24. 11:22.

"Believe in God." "Have faith in God." "If thou canst believe." "Lord I believe."

These are the dominant words in our Scripture lesson. The first three are the utterances of our Lord given by way of counsel, the fourth is the cry of a needy but trusting heart.

The greatest force in the world is faith, that power which, like the roots of a tree, grasps the unseen forces, the hidden resources, and utilizes them. Nine-tenths of all of our human problems are solved by a sincere and intelligent utterance from the heart of the words of our topic—"I believe in God."

This confession "I believe in God" indicates more than a mental assent to a proposition, or a repetition of the words of a creed, or an expression of belief in the being of God. It involves the deeding over of the life to God as to one who is to be trusted, always, everywhere, and for all things. The basis for this surrender and trust is the revelation of God in His Word, especially in the gospel of His Son.

"I believe in God" implies belief in His Word. Has God spoken? Yes, he spoke in times past unto the fathers by the prophets, and He has spoken unto us by His Son (Heb. 1:1, 2), and also concerning His Son (1 John 5:9-11).

Now what has he said? For the answer see 1 Corinthians 15: 3, 4 and Romans 4:25. Read these verses, then say from the heart, "I believe in God, I believe that He has put away my sin at the Cross, I believe in His pardoning grace, and in the wonderful provision that He makes for me in His Son, who was delivered up for my trespasses, and raised again that I might be justified. Yes, I believe in God.

"Moreover, I believe not only in God's pardoning grace but also in His providential control. He has said that all things work together for good to them that love Him (Rom. 8:28). I believe in God for this, I believe that He will, through providential circumstances, as well as by His Word and Spirit, lead me in the paths of righteousness for His name's sake.

"Furthermore, I believe in God that He will not only pardon and provide but that He will protect and preserve. He has spoken concerning this also. Kept by the power of God through faith (1 Pet. 1:5). Preserved from all evil (Ps. 121:7) and presented faultless before the presence of His glory (Jude 24). I believe in God for all of this.

"Finally, I believe in God's purpose and plan. I believe that He will carry it through to that

glorious consummation promised in His Word, when His Kingdom shall come and His will shall be done on the earth as it is done in heaven. I believe that God is able and that God is faithful. I believe in God."

January 11

A Strong Character and How to Attain It

Proverbs 4:1-13

The book of Proverbs is fragmentary in character, its separate parts contain great principles and truths for the direction of the people of God on earth.

The first verse of our lesson is an exhortation to "hear" and "attend." It comes from a Father to His children. There are dangerous places along the way, hence the injunction to "stop, look, listen." There is a good deal of noise and haste and confusion. Many voices are calling, we hear that to which we listen, therefore, "hear" and "attend" the Father's exhortation.

Following this exhortation, there is some good counsel, culminating in verse 4 with the words, "Wisdom is the principal thing, therefore get wisdom, and with all they getting, get understanding." Then in the remaining verses 8 to 13, the results of hearing and heeding are displayed. There is promotion and honor (v. 8), grace and glory, (v. 9), lengthened years (v. 10), enlargement and stability (v. 12), and life, the life that is life indeed (v. 13).

These are the qualities that make for strong, rich, character, they are the worth-while things. Who then would not seek for the root which produces such fruit, such enrichment, such glory? Yet strangely enough, the wisdom which produces these very qualities is ignored (see 1:20-25). Wisdom cries out continually to all who are going the wrong way, the broad way, the way of self-will, self-pleasing, self-exaltation, sin. Through conscience and inward constraint, through the Bible and the church, through good books and wise friends, through providential circumstances, wisdom cries in the words of 1:23, "Turn you at my reproof: behold I will pour out my spirit upon you, I will make known my words unto you."

The spirit of wisdom is the Spirit of God (Isa. 11:2). He it is who comes to abide with us when we turn to God from idols, to serve the living and true God and to wait for His Son from heaven whom He raised from the dead, even Jesus, who delivered us from the wrath to come (1 Thess. 1:9, 10). "The fear of the Lord," the reverential fear which leads us to turn to God, "is the beginning of wisdom." In the New Testa-

ment revelation, Christ is declared to be the wisdom of God (1 Cor. 1:24). A right relationship towards Him as Saviour and Lord is the way of wisdom for us now.

The attainment of a good and strong character is impossible apart from this right relationship towards the Son of God, and proper adjustment to the Spirit of God; for in the Son of God are hidden all the treasures of wisdom and knowledge (Col. 2:3), and through the Spirit of God alone, these treasures are made available to us.

There is a worldly wisdom which is often regarded as an important factor in attaining a strong character. Both in essence and expression, it is selfish, self-assertive, and self-exalting. It mistakes meekness for weakness. It cometh, not from above (James 4:15), but is earthly, sensual, and devilish. "We speak not the wisdom of this world" says the Apostle (1 Cor. 2:6), "but we speak the wisdom of God," the wisdom of God as seen in His redemptive work through Christ and which leads to that way of life which, in the judgment of God, is the way of wisdom and which shineth more and more unto the perfect day.

January 18

My Favorite Psalm and Why Psalm 121:1-8

The 121st Psalm is a Psalm of trust. In the first two verses, the Lord's help is proclaimed, and in the remaining six verses, the Lord's help is promised. The Psalm begins with the contemplation of the creation, "I will lift up mine eyes unto the hills." Then comes the question, "Whence cometh my help?" Can it come from the things created? No, it must come from the Creator. This leads to a contemplation of the Creator Himself, rather than His creation. It is not the hills that is the source of help, but the Lord. "The Lord is thy keeper," "The Lord is thy shade," "The Lord is thy preserver," "He will not suffer thy foot to be moved," "He will preserve thee from all evil." "My help cometh from the Lord which made heaven and earth."

This does not imply that the contemplation or study of the creation is without profit but it does imply that the source of help is God Himself. Somehow we must find Him before we can find real help. Many an one utters rapturous phrases concerning created things, who is utterly estranged from the Creator of those things. His first and great need is to be reconciled to God (2 Cor. 5:18-20). We do not climb up through nature to nature's God, but we do get to nature through nature's God. The heart that is reconciled to the Creator through His redemptive work in Christ is brought into fulness of harmony with all the other works of the Creator. Mountains and fields, lakes and plains, sea, earth and sky, become objects of

contemplation, leading to intelligent Christian worship.

The discussion of this subject will afford abundant opportunity for personal testimony concerning the helpfulness of the Psalms both for the deepening of our devotion and the inspiration to service. Do not confine yourself to this Psalm given for the Scripture lesson, but testify freely and boldly to any Psalm or part of a Psalm which has become a favorite to you because of help and blessing received through it.

January 25

The World's Need of Christ Ephesians 2:1-13

The thirteen verses of our Scripture lesson are sufficient of themselves to teach us "the world's need of Christ." What a dark picture it is! What a description of men and women it presents! "Dead in trespasses and sins," "walking according to the course of this world," deceived and dominated by Satan the prince of the power of the air, living in the lusts of the flesh and of the mind, impelled by pride, pretense, passion and prejudice, the "children of wrath" because of transgression, separate from Christ, "without God and without hope."

This is the condition of the unregenerated part of our world, and this condition constitutes the need for Christ who is the only Saviour. These are facts from the Word, now look at these facts from the world.

Missionary statisticians have compiled the following as representing the populations of the great areas of the world untouched by the missionary:

Holungkiang (Manchuria).....	1,500,000
Mongolia.....	2,000,000
Tibet.....	6,000,000
Bhutan and Nepaul.....	5,000,000
Afghanistan.....	4,000,000
Khiva and Bokhara.....	1,500,000
French Indo-China.....	21,500,000
Malaysia.....	1,000,000

Total for Asia.....42,500,000

Tripoli and Hinterland.....	9,000,000
Morocco and Algeria.....	5,000,000
Portuguese Africa.....	1,000,000
French Guiana.....	1,500,000

16,500,000

French Territory further south.....	8,000,000
Nigeria.....	4,000,000
Kamerun.....	3,000,000
French Congo.....	8,000,000
Belgian Congo.....	20,000,000
Portuguese Angola.....	2,000,000
Portuguese E. Africa.....	2,500,000

British and German E.	
Africa.....	4,000,000
The three Somalilands.....	700,000
Sudan (Wadai).....	4,000,000
Total for Africa.....	72,700,000

Several facts should be borne in mind in regard to this list. First, there are some few missionaries in most of the countries mentioned, but those who are there can only touch the merest fraction of the populations. Secondly, the vast fields of South America are not mentioned; and thirdly, millions upon millions in other regions have not heard the gospel.

Dr. Robert E. Speer, in commenting on this list, said:

"We shall never ourselves become aware of the facts, and of the obligations which the facts involve, unless we approach them in the spirit of prayer and weigh these obligations in that atmosphere where alone they can be justly weighed. . . . We are never going to see our duty until we come into the compassion and the sympathy of Christ, and we shall never come into them save in His presence, and in that presence open to us through the reality and the tenderness of prayer."

Practical and Perplexing Questions

Answered by the Editors

J. H. Courtenay, B. C. will probably find a sufficient answer to his inquiry in the article in our last issue, page 285.

Mrs. M. T.: "I would like to know what you think Psalm 49 and Matthew 10:28 mean."

The inquiry about Psalm 49 is rather indefinite, as no particular verse is named; but so far as the New Testament passage is concerned, the *Bible Commentary*, by Jamieson, Faussett and Brown, states our thought when it says that the verse is a proof that there is a hell for the body as well as the soul in the eternal world. In other words, the torments of the lost have elements of suffering adapted to the material as well as the spiritual part of our nature, both of which we are assured will exist forever.

G. H. F., Highland Park, Mich.: "Why does it seem to you so essential for a person to join a visible church which you assert has departed from the truth of the gospel?"

Pardon us if we reply that we never said so. What we did say was, that a truly saved man will be baptized and join the church unless unusual circumstances prevent. He will be baptized surely, which commonly involves joining the church. But of course he will not be baptized in and join any local visible church which, as such, has departed from the gospel. The true church is hidden at present within the visible church, and if a believer would function as a recognized member of the body of Christ, an outward union with some company of fellow-believers seems to be a necessity.

E. J. S.: (1) Is the coming of Christ in the air for His Church to be the first of future events?

(2) Does the Tribulation set in immediately after, according to Matthew 24?

(3) Does Christ come to earth to reign in

Jerusalem, thus ending the Tribulation? Matthew 24.

(4) Is His reign to last a thousand years?

Our replies to the above are all in the affirmative, except that as to number 3. We do not think Christ reigns on the earth during the millennium in the sense that He abides there. We think that His reign will be carried on immediately between heaven and earth, i. e., in the air. (See *Progress in the Life to Come*, Gray, page 47, published by Revell, New York, and Chicago, 35 cents.)

SOME SEARCHING QUESTIONS

In the appeal for a night of prayer the last night of 1919, the following questions are asked: Has the professing body of Christ ever come nearer being a corpse than it is today? True, it is full of "good works." It has plenty of money. It has still a "little strength," but—has it not left its "first love"? Is it not, in its own sight, "rich, and increased with goods, and in need of nothing"? Does it know that in God's sight it is "wretched, and miserable, and poor, and blind, and naked"?

Is it not loaded to the breaking point with carnal rubbish and filthy lucre, its membership largely unregenerate, its powerhouse of intercession well-nigh unworked, its family altar neglected and its prayer meetings either entertainments or practically deserted altogether? Are not many of its members patronizers of Sunday trains, readers of Sunday newspapers, desecrators of the Sabbath, seekers after worldly pleasure, conscienceless violators of God's laws, having "turned the grace of God into lasciviousness"?

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

January 11

Peter and John Heal a Lame Man

Acts 3

Golden Text:—"Freely ye have received, freely give."—Matthew 10:8.

The indications are that some months have elapsed since Pentecost. The believers were being taught by the apostles, who were showing their credentials by their mighty works (2:43). The miracle of the healing of the lame man was of great importance.

I. The Lame Man Healed (vv. 1-11).

1. The Occasion (v. 1). Peter and John were going to the house of worship. They were friends who were mutual complements—the one having that which the other lacked. This fellowship was according to the Lord's own arrangement and most fitting. They were going up to Jerusalem to worship though they knew full well the corruptions of Judaism. They were not separatists. What is needed today is not separation from denominational bodies so much as for those who know the Lord and the higher things of the Christian life to help lead those who lack these things into the better way. At any rate, those who know the Lord will not neglect the place of worship. An hour of prayer for each life is a great need. Jesus himself had times of prayer and taught His disciples to practice the same (Mark 1:35; Luke 6:12; 22:39-41; Matt. 6:5, 6).

2. The Place (v. 2). It was at the Beautiful Gate which led from the outer to the inner court of the temple. It was called "Beautiful" because of its magnificent bronze doors. This man was placed at the entrance of the place of worship, because where man comes closest to God he also comes closest to his fellow man. Human instinct is quick to discern this. Beggars are seldom found at doors of theaters and infidel lecture halls.

3. The Man (vv. 2, 3). This beggar was infirm from his birth. He brought his ailment into the world with him, and was now forty years old (4:22). He was a familiar figure—known by the people for years. When he saw Peter and John he asked alms.

4. The Method (vv. 4-8). (1) Gained the man's attention (v. 4). Peter and John commanded him to look on them. The sinner's attention must be secured before Christ can heal him. Having secured his attention they gave him more than he asked or expected. He asked

for money and got healing. Some things are more valuable than money; health, friends, and salvation are of more value than silver and gold. (2) Peter commanded him in the name of Jesus Christ of Nazareth to rise up and walk (v. 6). This was the very thing he was unable to do for so many years. Was not this mocking his very impotency? No! No! it was in the name of Jesus. With the commandment went the ability to do. This is always the way Jesus does. What He commands He gives the ability to do. (3) Peter took him by the right hand (v. 7). This act was meant to give impetus to his faith; not strength to his ankles. (4) The man's response (v. 8). Strength came to his feet and ankle bones at once. He stood, he walked, he leaped and shouted praise to God. He thoroughly advertised the miracle. He ascribed the honor to God for his healing and walked into the house of God. We should always acknowledge our indebtedness to God for His blessings, and use the strength which He gives in His service. The one who has experienced the life of Christ will surely make it manifest. Reality of conversion is proven by one's activity and testimony. What would you have thought of this man if he would have remained in the position of a helpless beggar? If you have the life of Christ you will not stay where you were before He healed you.

5. The Effect (vv. 9-11). The people were filled with wonder and amazement. The multitude ran together to see this wonderful thing. There was no question as to the genuineness of the miracle, for this man was a familiar figure for many years. It was evident that something supernatural had occurred. When men and women today, bound by sin, are being loosed from its bonds and set to singing God's praises we know that something beyond nature has occurred. This miracle may be regarded as a parable setting forth the work of the church in the world. (1) The helpless beggar had to be carried to the temple gate. Men and women out of Christ are spiritually helpless; they need to be brought where the life of God can be applied to them. We should bring sinners to Christ. (2) Taking him by the hand shows the manner of the Christian's help. Ministers of Christ may not have silver or gold, but have something infinitely better to give. Men and women need Christ more than they need money.

II. Peter Witnessing of Jesus Christ Before the Multitude (vv. 12-26).

This miracle focused the attention of the

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people upon Peter and John. Peter immediately turned their attention from himself to Christ. This was most unlike the claimants to divine power today. They strive after notoriety and delight in it. Disclaiming power of his own, he seized the opportunity to preach Christ to the people who had assembled. He told them it was faith in Jesus Christ, whom the God of their fathers had glorified, whom they had deliberately delivered up and denied before Pilate when he desired to set Him free, and that they desired a murderer to be granted freedom instead. He showed that the disciples are also witnesses that God had raised Jesus from the dead, and charged home upon them their awful guilt; for they had denied the holy one and the just, and chosen Barabbas, a murderer, instead of Christ, and killed the Prince of life. Despite their aggravated crime He appeals to them to repent (v. 19). Since they had committed this awful crime in ignorance, God would pardon their sin if they would repent, assuring them that they should yet enjoy refreshing seasons from the Lord, when God shall send Jesus Christ back to earth to consummate the work of redemption. He appeals to the Scriptures as the basis of his warnings and promises (vv. 22-26).

January 18

The Boldness of Peter and John

Acts 4

Golden Text: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13.

I. Peter and John Arrested (vv. 1-4).

The occasion for their arrest was the great stir caused by the healing of the lame man. As the people flocked to see this notable miracle the apostles took advantage of the occasion to teach them concerning Jesus. This teaching was fruitful, for the number of men came to be about five thousand. Such a large following in so short a time would naturally cause alarm.

1. By Whom (vv. 1, 2). The priests and Sadducees. The priests were intolerant because these new teachers were encroaching upon their ministerial functions and thus arousing their jealousies. Antagonism is stirred up today when teaching and preaching are done by those upon whom official hands have not been laid. The Sadducees opposed them from doctrinal consideration. They were the intellectuals of their day. Their materialistic philosophy caused them to deny the resurrection from the dead and the future life. Although they were the liberals of their day they were cruelly intolerant. The most outstanding bigots of our day are the professed intellectuals whose watchword is "scholarship." It angered them beyond measure to be told that the one whom they crucified had arisen and would appear again.

2. The Result (vv. 3, 4). Having been arrested they were now put in confinement till the

next day, as it was too late for trial that day. Though the apostles were held by chains Christ continued to work, for the number of believers had now greatly increased. Opposition helps God's cause. The storms of adversity only fan the flames of Christian enthusiasm. "Christ is not bound."

II. Peter and John on Trial (vv. 5-12).

This trial was before the Sanhedrin, the supreme court of the nation.

1. The Inquiry (vv. 5-7). They were asked "By what power, or in what name, have ye done this?" This inquiry admitted the reality of the miracle. They wanted to know what it signified, or perhaps they desired the apostles to incriminate themselves by ascribing the power to some other being than God.

2. Peter's Answer (vv. 8-12). Peter filled with the Holy Spirit calmly and courteously answered. With stinging sarcasm he showed them that they were not being tried as evil doers, but for doing good to the helpless and needy man. He showed the absurdity of dealing with men as criminals who have merely relieved the suffering and helpless man of distress—thus they are placed in a most ridiculous and embarrassing position. Since they could not deny the miracle he boldly declared "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." He further declared that "Neither is there salvation in any other; for there is none other name under heaven given among men whereby ye must be saved." Peter showed that not only had the miracle been wrought in the name of Jesus Christ, but the only way for him and his judges to have eternal salvation is in this name. He thus went beyond their inquiry, showing them their guilt and only hope of salvation from it.

III. The Impression upon the Sanhedrin (vv. 13-22).

1. They marvelled (v. 13). The fact that they spoke so boldly, being unlearned men, caused them to marvel. They saw that the behavior and words of Peter were as unusual as the miracle. They were made to feel that instead of sitting as judges they were themselves on trial.

2. They Took Knowledge that They had Been with Jesus (v. 13).

They saw that though they had killed Jesus, His life and work were being reproduced in His disciples. If we have really been with Christ there will be something about us which will remind the world of Him. Being with Christ (1) gives an experiential knowledge of Him. The one who really knows Christ can and will testify

of Him and for Him. (2) Gives freedom from fear. Peter, who shortly before this quailed before a Jewish maid, is now bold before the most august assembly of the Jews. (3) Opens a man's lips. What the heart feels, the mouth must speak out. This is pre-eminently true of the preacher and the Sunday-school teacher. Let there be experiential religion and there will be passionate preaching and teaching.

3. They Commanded Them not to Speak in Christ's Name (v. 18). They could not deny the miracle or gainsay the accusation which Peter brought against them, so they attempted to intimidate them. This is ever the way of evil men. Only as men and women are filled with the Holy Ghost shall they be able to withstand such intimidation.

4. Peter and John's reply (vv. 19, 20). They expressed their determination to disobey their instructors—they openly defied the Sanhedrin, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye; for we cannot but speak the things which we have seen and heard." By this declaration they repudiated the authority of the rulers of Israel and set the church in a place of independence from the Jewish state. Obedience to rulers has its limitations; obedience to God is paramount. When the rule of man in the church or state runs counter to God it must be repudiated.

5. Their Release (v. 21). Having further threatened them they let them go, as they had no way to punish them, seeing the people were on their side.

IV. The Church at Prayer (vv. 23-31).

As soon as Peter and John were set free they hastened away to their fellow disciples and rehearsed to them their experience. It is natural for Christ's followers to seek the fellowship of His disciples in order to share with them their trials and blessings. They took the matter to God in prayer, and in their communion they turned to the Holy Scriptures for comfort and strength. They found the needed message in the second Psalm. They praised God for deliverance and prayed for boldness to speak His Word, and that their testimony might be confirmed by signs. We may expect opposition and trials in this age, for "all that will live godly in Christ Jesus, shall suffer persecution" (2 Tim. 3:12), and we should constantly pray that boldness may be given to bear testimony in all our trials.

Their prayers were answered by the shaking of the place where they were assembled, and they were filled with the Holy Spirit. The Spirit did not come with a sound as at Pentecost; but the place was shaken, showing the presence of the Almighty. May all believers go to God in prayer that they may have boldness to testify in this time when men are opposing God!

January 25

Peter Stands up for Truth and Honesty

Acts 5:1-16

Golden Text: "Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs 12:22.

In this lesson we see the new community now called "The church" (v. 11) vindicated. In the boldness of Peter and John we see that the break with Judaism has come—the authority of the Sanhedrin is repudiated with the determination on the part of the disciples to be led by the Holy Spirit. It is for this reason that the body now gets the name "church." Since the break has come it must be shown to be a holy body; it must have recognition as being sacred. The sanctity of the tabernacle is transferred to the new body, which is God's dwelling place (Eph. 2:19-22). The church itself, as well as the people about, did not know this until God's judgment burst forth. This is a lesson men and women are slow to learn. Moses did not take off his shoes until bidden by the Lord; Nadab and Abihu must be stricken down in the beginning of the Mosaic economy for their presumptuous offering of strange fire before the Lord; Achan was put to death for secreting a part of the booty soon after entering the promised land.

I. Characteristics of the Primitive Church (4:31-35).

1. It Was a Praying Church (v. 31). For every want and every need they betook themselves to God in prayer.

2. It Was a Spirit-filled Church (v. 31). A praying church is a Spirit-filled church. The Spirit is given in answer to prayer (Luke 11:13).

3. It Was a Church Which had Great Boldness in Preaching the Word of God (v. 31). The minister in a Spirit-filled church will not offer an apology for the Bible, but will fearlessly preach it.

4. It Was a United Church (v. 32). They were "of one heart and one soul."

5. It Was a Charitable and Generous Church (v. 32).

They held nothing back from those who had need. As needs arose, supplies were given from a common fund.

6. Its Ministers Had a Powerful Testimony. (v. 33).

7. It Was a Church Whose Membership Exhibited Unblemished Characters (v. 33). For "great grace was upon them all."

II. The Sin of Ananias and Sapphira (vv. 1-11).

1. The Occasion of (vv. 1, 2). This was their hypocritical imitation of the generous act of Barnabas (4:36, 37). Because of the peculiar distress of the early church when the open rupture was made with Judaism, the members for a time had a "community of goods." This was

not universal nor permanent; some continued to own their own homes, as for example John Mark's mother who used her home in which to entertain Christians. Ananias kept back a part of the money received for his land while pretending to have brought it all. His wife was a partner in it. They wanted the honor of generosity without paying the price thereof. Not only this, but perhaps they were receiving a share of the common fund under the pretense of having brought all.

2. The Judgment (vv. 3-10). Ananias allowed Satan to fill his heart and lied to the Holy Ghost in keeping back a part of the price of the land. It was in part an acted lie. A lie is no less real though a word may not be spoken. They were not under obligation to sell their land, or having sold it, to bring any of the money and place it in the common fund. Peter declared that they were absolutely free to do as they pleased with it. Love of praise is causing many today to make the same dreadful mistake. People are walking in the way of Ananias and Sapphira when they make a profession of religion for temporal gain and pleasure; or even preaching sermons not their own. Frequently men preach the sermons of Moody and Spurgeon without giving credit. Physical death was visited upon both Ananias and Sapphira for their sins. God is passing judgment upon many today for their sins (1 Cor. 11:27-30). The mysterious deaths of men and women about us may be accounted for in this way. May this solemn warning be heeded by us all! Perhaps covetousness and avarice may be gaining control over us when least we suspect.

III. The Effect (vv. 11-16).

1. Great Fear Came upon the Church and upon All Who Heard of these Things (v. 11). Irreverence is an outstanding sin of this age. The church should be recognized as holy—the very dwelling place of the Most High God.

2. Multitudes of Men and Women were Added to the Lord (v. 14). This caused the fame of Peter to be spread far and wide, so that the people were anxious to come under his shadow. Were the holiness of the body of Christ recognized, there would be many coming for pardon and salvation.

3. The Hypocrites Did not Dare to Join (v. 13). It is interesting to note that this vindication of the holiness of the church did not deter any but hypocrites from joining it. Nothing unhallored nor any unregenerate person has a place in the church. This applies to our offerings as well as to our person.

February 1

Peter and John in Samaria.

Acts 8:4-25

Golden Text: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Sa-

maria, and unto the uttermost part of the earth." Acts 1:8.

I. Preaching the Word Everywhere (v. 4).

After the stoning of Stephen the enemies of the Lord were more active than ever in their efforts to stamp out the new faith. With Saul as their leader they rushed back to the city, dragged from their homes and imprisoned those who confessed Christ. One wicked act seemed to call for another. In this the devil overreached himself, for the believers took flight and went everywhere preaching the Word. The time had now come for the witness-bearing to extend beyond Jerusalem and Judea, as the Lord had commanded. Preaching was not now confined to the twelve. Perhaps the disciples were slow to obey the Lord's command, so persecutions were permitted to scatter them. They did not allow this, however, to stop their preaching. The Lord thus makes the devil's wickedness to further His own purpose. Sometimes He allows dissensions within and persecutions from without to scatter believers in order to get them to do their duty in witnessing for Him. Frequently in the hour of trial Christians see more clearly their duty and bestir themselves to perform it. If Christians will not move on, the Lord will shove them on.

II. Philip Preaching the Gospel in Samaria (vv. 5-13).

Among these fugitives, the most prominent was Philip, who fled to Samaria and there preached Christ. The Samaritans were a half-way people, who in the providence of God had been prepared for this transition. Hitherto the gospel had only reached Jews, now its scope is broadening and a Jew is preaching to Samaritans, and Samaritans are rejoicing in the gospel of Christ proclaimed by a Jew. Mighty works and a new outpouring of the Holy Spirit accompanied his preaching. His preaching was fruitful, for multitudes believed his message. Much joy in this Samaritan city followed the reception of the message. It is always thus; the gospel is "good tidings of great joy" (Luke 2:10). Both Samaritans and Jews were looking for Christ, so they were glad to know that the Christ had come. Christ is the one name and person who will break down race prejudice. In Him there is unity and real brotherhood, for He is the universal man.

So great was Philip's success that Simon Magus professed faith and was baptized. Simon was a sorcerer who by magical devices had made a great reputation, gaining control of many of the credulous and ignorant so that they regarded him as some great one from God (v. 10). The people turned from this sorcerer to the gospel of Christ.

III. Peter and John Sent to Samaria (vv. 14-17).

It is not clear as to whether Philip sent the

news to the apostles or that they heard it indirectly. At any rate, they were pleased with it and sent two of their best men to encourage the work. They had discernment to know that the Spirit had not yet fallen upon the believers, so they gave that their immediate attention. They laid hands upon the believers and the Spirit was given unto them. These Samaritans were really converted, regenerated, but had not yet been filled with the Spirit. In this they were like many church members today without the Spirit's gift. We should seek to get all believers filled with the Spirit at once, for this will exclude the filling with the interests of the world. The mission of Peter and John shows the unity of the church, showing that the mother church gave sanction to the new work in Samaria. Those who profess faith under the ministry of evangelists should be examined, instructed, and brought into the regular church organization. The real evangelist is the one who takes the gospel to those who have not believed in Christ. Much of the work of the modern evangelist is a failure because it is not properly followed up by those who will instruct and bring the converts into relationship with the living church. The interval of time which elapsed between the baptism and the reception of the gift of the Spirit, in the case of these Samaritans, is no warrant for the "second blessing" idea, for under right influence and teaching the believer should at once enter into the fulness and joy of salvation.

IV. Simon's Wicked Request (vv. 18-24).

When Simon saw that the power which Peter had exceeded that which he possessed and that it was received through the laying on of hands, he offered money for the gift. This act reveals the hypocrisy of this man. He professed faith and was baptized, following after them for a selfish end. To desire and seek the gift of the Spirit for selfish aggrandizement is to be guilty of Simon's sin. All traffic in sacred things has been called "simony," from the name of this sorcerer. Peter most severely rebuked him. He told Simon that he had neither part nor lot in this matter, and that there is one thing he must do, that is, to repent of his wickedness, and pray to God for forgiveness, even for the thought of his wickedness. He requests Peter to pray for him. We do not know whether he repented or not. We see that this matter developed in a time of great revival. We need not be surprised that cases of hypocrisy should develop at such times; indeed we may expect them. This does not prove revivals to be unreal, but the reverse; for counterfeits are only found in connection with the genuine.

The sin which Simon committed was that of making merchandise of religion. This originated in a covetous and ambitious heart. He practiced the art of sorcery for gain and influence. Now that he found his profits diminishing and his influence waning he endeavored to acquire new

power. All persons who use their religion to further their ambitions to get gain are guilty of this sin. Sometimes men join the church for business, social, and political reasons; sometimes official positions are coveted for the prestige and power they give. To make merchandise of our religion is a fearful thing. Peter dealt severely with this hypocrite. Let his doom be a solemn warning to all who follow in Simon's steps!

A GREAT RECORD

Hon. John Wanamaker of Philadelphia has just been elected chairman of the Executive Committee of the World's Sunday-school Association. Mr. Wanamaker succeeds H. J. Heinz who died in May of this year, at the very time when the annual meeting of the Executive Committee was in session. Mr. Wanamaker has been actively engaged in Sunday-school work since January 17, 1848. In just a few months he will have seventy-two years to his credit for continuous Sunday-school membership, and he is still on duty every Sunday. He is superintendent of the Bethany Presbyterian Sunday-school of Philadelphia, which reports an enrollment of 2,555. In 1889 he became actively interested in the Pennsylvania State Sabbath-school Association and has been its president since 1894. Not only does this active business man hold these Sunday-school offices but he fills them with service. When Mr. Wanamaker was Postmaster-General he continued his activities in the Bethany Sunday-school in Philadelphia and made it the rule to return each Saturday from Washington that he might be in his place in the home school on Sunday.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Announces a Week of Prayer for the Churches, January 4-11, 1920

General Topic: An Awakened Church.

Sunday, Jan. 4: The Church, Awakened by Her New Opportunities.

Monday, Jan. 5: The Church, Awakened by National Self-Examination.

Tuesday, Jan. 6: The Church, Awakened by a Vision of the World's Needs.

Wednesday, Jan. 7: The Church, Awakened by the New Call for Co-operation.

Thursday, Jan. 8: The Church, Awakened by a Revival of Family Religion.

Friday, Jan. 9: The Church, Awakened by the Call for Workers.

Sunday, Jan. 11: The Church, Awakened by a Rediscovery of the Reality and Power of Prayer.

The Interchurch World Movement is co-operating with the Federal Council of the Churches of Christ in America in helping to make the week of prayer effective.

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Missionary Department

HOW THE REVIVAL CAME TO INDIA

By Rev. M. C. Clark, of India

An address delivered at The Moody Bible Institute

A little over twenty years ago there was a serious crisis in India. Missionary societies were formed among the Hindus and these were endeavoring to retard and stop the progress of the cause of Christianity in British India, and it became such a serious problem that Christendom everywhere was stirred in regard to it. Some of the appeals were sent out through the *Missionary Review of the World*, edited by Dr. A. T. Pierson, and there were calls for prayer because it was a serious situation. These agencies came to our country, got all the statistics that we were ashamed of in this country, such as the number of divorces, etc., and they got hold of the writings of Tom Payne, Bob Ingersoll and others showing that Christianity was not a success even in a Christian country, and to the unlearned and untaught these were very effective weapons. People everywhere felt that something must be done. Intercessory prayer was enlisted of the people all over the world. They began to pray that the progress of His kingdom might go on in India, and God sometimes answers in a far different way than we expect.

In answer to those who thought to retard the progress of salvation in India, a strange thing happened. The population is entirely dependent upon agriculture. In the hot season, which begins about the middle of March and lasts until June, that great peninsula suffers from great heat. In the evening, at nine o'clock, walking along the roads, I have felt the heat as when you open your oven door and feel the heat rush out that almost takes your breath away, and it is of course very easily explained. The monsoons come. The peninsula becomes heated and that starts a current and that great atmosphere laden with moisture rushes forward to fill the vacuum, rushing on to the mountains, striking the cold, it condenses and falls in great showers, known as the monsoons of India. It is a wonderful sight to see nature changing at that time. Before, everything has been hot and dusty. All nature seems to be crying for rain. The clouds go stealing northward, and there is a change of the atmosphere. Sometimes it comes with thunder and lightning, and how glad we are! We usually go out and get wet. How good it seems to have the rain fall upon your face! The water goes gurgling down, and all nature seems to be praising and thanking God for the copious showers that have come.

In 1900 the clouds went far north, but no

rain fell, and in a little while famine conditions were on. I cannot attempt, in this brief talk, to describe the conditions, but will give you just a little glimpse of the conditions of the famine. It is beyond description, when you see thousands dying and hear them crying day and night at your gates, begging for food. It is awful to hear them and to see them, tottering skeletons, and with swollen and extended stomachs. It is an awful experience to go through a famine. Children were separated from their parents. They rushed from one village to another expecting to find food, but finding none, and lying down to die and be eaten by the jackals. The plague followed, and it looked like doomsday. That year the famine conditions were on and the people were dying by the thousands. The missionaries said, "We must save their lives if we can do so." They gathered up the children, for they were the only ones that seemed to be worth saving. They were deserted by their parents, and during this famine probably one hundred thousand children were gathered into all the different orphanages in India.

The Great Indian Famine

You remember that famine. The *Christian Herald*, of New York, made loud and plaintive calls. America responded nobly. The Government furnished the ship, loaded it with beautiful corn and sent it from Boston to Bombay, India, the first corn that they had ever seen in India, and all you needed to preach to these people then was a sack of corn. You took the sack of corn and divided it homiletically, and the more divisions you had the more the people appreciated it.

They would come and say, "What is this?"

We would answer, "Corn."

"Where did it come from?"

"From America."

"How did they know we were hungry and thirsty and dying?"

"That is a Christian land; they know many things; they are Christians and because of the love of Christ they have heard of you and they make no distinction as to race or color; the only fact is that you are hungry and they have sent the corn."

It was a wonderful chance, and many were gathered into the fold. The truth of Christianity was brought to them in a very practical way. I believe that was God's answer to prayer. God has to answer sometimes differently from what we expect.

Children were gathered into the orphanages, and the great problem was to take care of them.

Appeals were sent out. Fifteen dollars to twenty dollars a year would clothe, educate and take care of one of them and give him or her some industrial training. The people responded nobly from all parts of the world, and these children were gathered into the orphanages and the training began to show upon them in just a little while, and they were happy. They learned to read and write. Then the people said, "Look into these great orphanages; they have gathered the brightest of our land; they will make Christians out of them, and in a little while the truth of Hinduism must be cut down," and so they began persecution again, trying to get them out of the orphanages. They tried to pass a law that all children in orphanages in India should be taught in the religion in which they were born, the Mohammedans the Mohammedan religion, the Hindu children the Hindu religion, and so on, but there was much prayer again; God's people went to prayer, and in answer to prayer the scheme was defeated, and so we were left with these under our immediate care and supervision, and then we felt the need of a spiritual revival. Just at that time in Wales that revival was going on; even the secular papers were full of it. Factories were stopped so that the people might go and pray, and the revival swept everywhere. Up in the North of Assam there was a little Welsh Presbyterian Mission, working away there without success. They were thinking of selling their property and going to some other part of the country to try their work among other peoples, for the people where they were seemed so low and degraded and unresponsive to the gospel. A little band acquainted with the situation said, "We think God can hear prayer and send the answer ten thousand miles away as well as He can in the next town," and so that little band began to pray that God would send the same revival away there to Assam, 10,000 miles away, and God sent the answer; it came in the following way:

How the Revival Came

In a little chapel one night the missionary was discouraged. He went to the little prayer meeting and took His Bible up very listlessly, and turned it over to read and go through the form and have the prayer meeting and send the people home. But his eyes fell upon the crucifixion of Christ, and somehow the Spirit of God fastened his vision to it, and before he realized it he was sobbing aloud, and he looked, and, to his surprise, the entire congregation were weeping and sobbing bitterly. He closed the Bible and said they would pray, and everybody began to pray everywhere in the room, some confessing their sins and some crying and some lamenting their sins. Another missionary heard the cries and slipped down to the place. He said, "I think the people are drunk; they have brought derision into the church of God and I

am going to put them out and not allow them to come in any more," but when he entered the door he saw a scene that he had never seen before. He stood there for a moment with bowed head, and then said, "God is here." And so that revival swept over the country and thousands upon thousands were brought into the Kingdom of God. In less than two years we heard of it in India, and it made our hearts hungry. We were in Southern India, two hundred missionaries, in a gathering on those hills for a time of conference and prayer and rest, 6,000 feet above sea level. God knew that in the future His tired missionaries would need rest, so He wanted to get them up a little nearer to His heart, that He might give them the refreshing, cooling climate of the green tree. On this particular year we had a missionary convention, the subject of which was prayer. Every message was on prayer, and there were references made to the great revival sweeping Wales and Assam in the north—it had not then struck India. Oh, how faint denominational lines are when we get into a country like that! We never thought of asking, "What denomination do you belong to?" Everybody was a brother, and we took one another by the hand and felt we had a common interest—we were there for the salvation of the people, and this particular afternoon was a remarkable one. I shall never forget it; some of the most searching messages I ever heard in my life. My heart was hungry. I was so hungry I did not know what to do. I never heard such a searching message on prayer, and the speaker said, "If there are any whose hearts are real hungry let us gather for fellowship and prayer," and I was about the first one to get down, and I could not think of any words to pray, and finally those words came to me from the prayer of Daniel: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day," and that seemed to express everything in my heart somehow, and God's blessing came to my heart, and we had a wonderful time of refreshing. Going home to our mission we were praying that God would send the revival there. Every missionary was praying.

While the children of these orphanages had been taught the things of God in a way, intellectually, yet we lacked that spiritual revival somehow that changed their hearts and their lives. I can only tell you briefly how the revival came to our own mission:

The All-Night Prayer Meeting

We were gathered together one Saturday night for prayer, and I was so tired that I could not pray and my wife was tired, and finally it seemed that no one had any particular power in prayer, and I said to my wife, "I think we will go home; I have to preach in the morning and I am so tired, and I think it would be more honoring to the Lord for me to go home," and

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so we went home. About one or two o'clock in the morning I was suddenly awakened, and I heard singing right by our door out on the veranda, and this was what they were singing:

"I would not live always;

This world is not my home;

I would not live always,

For heaven is now my home."

And, oh, there was something in the voices I had never heard before. When I struck a light and they knew I was awake they broke out: "The Holy Spirit has come; the Holy Spirit has come." I got up and rejoiced with them, but they were so filled with joy that they could not retire. They awoke their comrades, perhaps fifty or sixty, and they had prayer meeting all night, some seeking the Lord and confessing sin. I never heard anything like it in my life.

I remember one evening about a dozen gathered around our desk and one after the other confessing of stealing and this thing and the other thing, and the floor was fairly wet with tears that rained down their faces. They seemed to be in agony until they had confessed it and made arrangements to make restitution as far as they were able to do so, and then they would pray.

I do not care very much for the demonstrations. I would say but little about it here, but there was genuine repentance. One little boy looked like he would die and he said, "Oh, Sahib, can you forgive me? I have stolen three limes out of the garden, and I have no money; I will work two weeks; I will do anything to pay you. I feel I must do it and get it off my heart and my conscience." I said, "All right," and he dropped down on his knees, and then such a prayer as he prayed I never heard in my life, and then he stood there as though he were a brass figure, and oh, how happy he was, and oh, how he prayed as those little hands reached up higher and higher!

And this was the way the revival swept on, but the great night in particular was on a Tuesday night there in our own mission. The students could not study. Imagine that here in this institution they would start to teach geography, and down to the floor would drop two or three girls and all begin to pray in concert until everybody was praying.

We had some Brahman teachers and they got up and ran home. They would say, "There is a power in their God that we do not know anything about." Our superintendent sent over and said, "Meet in the chapel, and I believe God will do something wonderful for us this evening." I was thinking of writing a note to him to suggest the same thing, so we met there. The boys headed out for the chapel, and it was very quiet when a hymn was announced, "What can wash away my sins?" etc. Just as we got to the chorus the Holy Spirit fell on the entire congregation. The meeting continued until

three o'clock the next morning, and oh, the songs of those who had been redeemed, and the confession of sin and the joy and happiness!

God's Spirit swept on over India, especially through the orphanages, and here they were now transformed, some into preachers in one day! I wish I could tell you how they preached, and some of the testimonies they gave, but I have not the time. God called them out into His work, so you see here are the very footsteps of God in British India.

God is working in that great land. The great movements that are sweeping India today, I believe are due largely to those who have been blessed and filled with the Spirit of God. And here was the great revival that swept from Wales and spread from Wales down into British India and swept over the Christian church and the Christian orphanages.

THE MISSIONARY IN KOREA AS VIEWED BY THE JAPANESE PRESS

Extract from the *Chosen Shinun*

The stirring up of the minds of the Koreans is the sin of the American missionary. This uprising is their work. In investigating the cause of the uprising two or three missionaries have been arrested and have been examined.

* * * There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. So the greater part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

These missionaries look upon the present Korean as they did upon the old Korean, and they consider it proper for the Koreans to say anything they want, if only they enter the Christian schools. They make the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people.

However, the missionaries have tried to apply the free customs of other nations to these Korean people who are not wholly civilized. From the part that even girl students in Christian schools have taken, it is very evident that this uprising has come from the missionaries.

Behind this uprising we see the ghostlike appearance (tokgabi) waving his wand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes? The missionaries and the head of the Chuntokyo. These missionaries who have come out to Korea, their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of 300 yen per year, and they have crept out, as reptiles on their belly, as far as Korea. There is nothing of good that can be said of their knowledge, character, and disposition.

For Sermon and Scrap Book

HOW TO FACE THE NEW YEAR

1. Face the New Year with the Old Book.
2. Face the New Needs with the Old Promises.
3. Face the New Problems with the Old Gospel.
4. Face the New Life with the Old Remedies.

"EXAMINE YOURSELVES"

2 Cor. 13:5

A stock-taking exercise with which to begin the New Year:

Your devotion in relation to Christ's Cross (Gal. 6:14).

Your love in relation to Christ's Person (John 21:15).

Your peace in relation to Christ's Triumph (John 16:33).

Your humility in relation to Christ's Example (John 13:15,16).

Your condition in relation to Christ's Fullness (Col. 1:19).

Your success in relation to Christ's Promises (Matt. 4:19).

Your attitude in relation to Christ's Return (Rev. 22:20).

SERMONIC HINTS FOR THE NEW YEAR

Anticipation and Realization. "Not as though I had already attained, either were already perfect, but I follow after," etc. Phil. 3:12.

Living to God. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The Reasons for Living. "And now, Lord, what wait I for?" Ps. 37:7.

The Christian Pilgrimage and Invitation. "We are journeying unto the place of which the Lord said, I will give it you," etc. Num. 10:29.

The New Birth. "Except a man be born again he can not see the kingdom of God." John 3:3.

Spiritual Declension and Its Remedy. "I have somewhat against thee, because thou hast left thy first love. Remember, . . . and repent, . . . and do." Rev. 2:4,5.

Memory a Means of Grace. "I remember the days of old; I meditate on all thy works." Ps. 143:5.

—James M. Gray.

GOD'S CARE IN GENESIS 28:15

Companionship—"with thee."

Guardianship—"keep thee."

Guidance—"bring thee."

—Selected.

SUCCESSFUL PRAYER

Psalm 138:3

I. The Psalmist's Prayer.

1. *A Deep Sense of Need.* "When I cried." All men stand in need; but to cry—pray aright—we must feel it, be conscious of it.

2. *A Feeling Sense of Inability.* Divested of all self-confidence and self-complacency we must feel our entire dependence upon God.

3. *Earnestness of Application.* Prayer is intense desire, the soul's longing for God. Our earnestness is a sign of our sincerity, although not necessary to mere duty.

4. *Confidence in the Divine Being We Approach.* A firm trust in Him and a reliance upon His truth, ability and willingness.

II. Its Successful Issue.

1. *God Heard His Cry.* God can hear prayer. The gods of the heathen cannot. Baal could not. Our God in every place, seeing all; knowing all.

2. *God Answered His Cry.* God is pledged to answer the believing prayers of His people, when they ask in accordance with His Word.

(1) On the ground of faithfulness. Promises absolute.

(2) On the ground of goodness. "If your parents being evil," etc.

(3) On the ground of Christ's intercession. Our Advocate; our High Priest; Him the Father heareth always.

(4) On the ground of the Holy Spirit's groanings within us. The Spirit stirs us to prayer, suggests what we need. To reject our cries He must forget His Word and refuse to hear His Son.

3. *God Answered Him Immediately.* "In the day." Not always so because not always best. Paul besought thrice. It is desirable to ask and seek a present blessing. Expect it, God is able.

4. *God Imparted Strength to His Soul.* It requires—

(1) Strength to resist enemies. We have to wrestle, fight.

(2) Strength to suffer. With Christ, meekly, patiently.

(3) Strength to work. To do His will and to labor in His vineyard.

(4) To be firm and persevering. To stand fast. To be immovable. To go forward. Press toward the mark. Run as to obtain. Application. Learn the remedy in trouble. The importance of soul-strength. The efficacy of fervent prayer.

—J. Burns.

JESUS' DEATH

1. To His own ambition—Luke 2:49.
2. To His kinsfolk—Matt. 12:46-50.
3. To sin—Matt. 4:1-10.
4. To the world—John 6:15, John 4:32.
5. On the cross—John 19:30.

—J. B. Reid.

THREE ARMORS

1. Armor of Righteousness (2 Cor. 6:7) Protection from the World.
2. Armor of Light (Rom. 13:12)—Protection from the Flesh.
3. Armor of God (Eph. 6:11)—Protection from the Devil.

—B. B. Sutcliffe.

THREE UNITIES IN EPHESIANS 4

1. Unity of the Body (v. 4)—Recognize it by the life of Christ.
2. Unity of the Spirit (v. 3)—Keep it by the love of Christ.
3. Unity of the Faith (v. 13)—Pursue it by the light of Christ.

—B. B. Sutcliffe.

THE PRECIOUS BLOOD OF CHRIST

Why precious?

1. Because it redeems us (1 Pet. 1:19).
2. Because it brings us nigh (Eph. 2:13).
3. Because it blots out our sins (Rev. 1:5).
4. Because it brings peace (Col. 1:20).
5. Because it justifies (Rom. 5:9).
6. Because it cleanses from all sin (1 John 1:7).
7. Because it gives boldness in the day of judgment.—D. L. Moody.

SEVEN TESTS TO TRY SPIRITS

There are seven tests in 1 John 4 that are useful to test any impression, spirit, or doctrine:

1. Does it confess the true humanity of Jesus Christ? 1 John 4:2,3.
2. Does it confess the true divinity of Jesus Christ? 1 John 4:9,15.
3. Does it confess the vicarious atonement of Jesus Christ? 1 John 4:10,14.
4. Does it tend to worldliness, and to a love of the outward? 1 John 4:4,5.
5. Do the deeply spiritually-minded, agree with it? 1 John 4:6.
6. Does it witness to the spirit of divine love? 1 John 4:7,8.
7. Does it accord with the teaching of God's Holy Spirit? 1 John 4:13.

The teaching of the Holy Spirit is found in the hearts of believers and in the Scriptures which He has inspired. The first of these has been mentioned under test five. We ask, secondly:—Does it accord with the Holy Scriptures? Not with one text, but the combined teaching of God's Word?—C. H. P.

ATONEMENT IN THE TWO TESTAMENTS

The difference between the atonement, as set forth in the Old Testament and as presented in the New, says Dr. C. I. Scofield, is that in the former case the sheep died for the shepherd, in the latter the Shepherd died for the sheep.

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST"**Romans 1:16**

1. I am not ashamed of the *Power* of the gospel:
"For it is the *power of God*."
2. I am not ashamed of the *Purpose* of the gospel:
"For it is the power of God *unto salvation*."
3. I am not ashamed of the *Limitations* of the gospel:
"For it is the power of God *unto salvation to everyone that believeth*."

—William R. Farnum.

DON'TS FOR CHURCHGOERS

- Don't visit. Worship.
- Don't sleep out loud.
- Don't hurry away. Speak and be spoken to.
- Don't stop in the end of the pew. Move over.
- Don't monopolize your hymn book. Be neighborly.
- Don't wait for introductions. Introduce yourself.
- Don't lounge or loll or sit on the back of your neck.
- Don't choose the back seat. Leave it for the late comers.
- Don't dodge the collection plate. Pay what you are able.
- Don't criticize. Remember, and think on your own frailties.
- Don't stare blankly while others sing, read, pray. Join in.
- Don't leave without praying God's blessing upon all present.
- Don't sit while others stand or kneel. Share in the service.
- Don't sit with your hand to your head as if worshipping hurt you.
- Don't dodge the preacher. Go to the chancel and show yourself friendly.—*Central Christian Advocate*.

The arrow may be keen and true, the shaft round and straight, the bow strong, and the arm sinewy; but unless the steel be winged it will fall to the ground long before it strikes the target. Your arrows must be winged with faith, else orthodoxy, and wise arrangements, and force, and zeal, will avail nothing.—Alexander Maclaren.

THE NEW YEAR

'Tis midnight's hour, and everywhere
 A holy hush rests on the air,
 As if the world in silent prayer
 Were looking up to God.
 And gently dropping, soft and white,
 As feathers in their downward flight,
 The snowflakes fall, and veil from sight
 The paths o'er nature trod.

And when the morning's golden beams
 Shall rouse the world from slumber's dreams,
 O'er all the hills and vales and streams
 A spotless robe shall lie;

A robe by unseen hands outspread,
 A shroud to wrap the old year, dead,
 A clean page for the new, instead,
 Dropped from the bending sky.

So, Heavenly Father, may Thy grace
 As kindly cover every trace
 Of my sad wanderings from Thy face:

Let not one spot remain.
 Before me lies the new-born year,
 Each page as yet all white and clear.
 Oh, help me write it in Thy fear,
 And keep it free from stain.

Here, in the solemn hour, I raise
 My heart to Thee in thankful praise
 For all the good that crowned my days
 Throughout the old year, gone.
 Into the new I cannot see;
 I know not what 'twill bring to me;
 I only know that Thou lovest me,
 And still wilt lead me on.

—Ex.

EXPOSITORY PREACHING

Spurgeon once quoted McCheyne as saying that in his experience he found it to be God's Word and not man's comment upon it which was instrumental in the salvation of souls. And the greatest pastor of the nineteenth century corroborated this from his own experience.

It is more than possible that herein lies the secret of so many failures. In a recent article on city missions the writer mentions a worker who affirmed confidentially that there was enough in the glorious book (*i. e.*, the Bible, of course) to save New York. But in the entire evening service only eleven words had been read from it by that same worker, the time being taken up with his own talk.

A Scotch professor once criticized the use of the Scriptures in the American pulpit, saying that too often the text was used merely as a springboard from which to jump into the middle of the subject. When preaching becomes really more expository, when the minister's utterances are devoted, not to enlarging upon the text, but only in contributing to the impression

it makes upon the hearers, a new era will have dawned.

The preacher does not need to vindicate the revelations God has made to man. Now and again, he may, by timely illustration or explanation, make clearer the meaning of a text. But it is God's Word which does the work of regeneration upon the soul of the hearer, under the influence of the Spirit, and when God's Word finds its way more unrestrainedly into sermons they will lose more and more of their character of essays and become forces.—*Christian Work.*

A SADLY FATAL MISTAKE

This is emphatically a money-loving and a money-making age. The age is developing money-makers and little else. It is not developing patriotism or statesmanship or philanthropy or any of the nobler traits of character that bless humanity. It need not be pointed out that there are enormous quantities of money given by rich men to benevolence. We reply that there is no more being given in proportion now than in the poorer days of our country. Men get surfeited with needless millions and relieve their *ennui* of gain by giving. We insist that the whole trend of commerce and business today is to make money-machines out of men who become as real automatons as if they had no souls. *Success* points out how and why so many such human beings succeed in business but fail as men:

He was no greater than his occupation.

He never learned to look on the sunny side.

He stuffed his pocketbook but starved his brain.

He had no use for sentiment that could not be cashed.

He never learned to take the drudgery out of his work.

He did not live in his upper stories but in the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy little things, to see the uncommon in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect, and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed and that was the money-making side.

He never learned to enjoy himself as he went along, but was always postponing his happiness.

—*Herald of Holiness.*

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—Melancthon.

It is important for us to speak to men about God; but it is vastly more important that we speak to God about men.—C. I. Scofield.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—[Editors.]

Charles Reign Scoville reports good results in a meeting at Bartlesville, Okla. At the time of writing 1870 persons had responded to the invitation.

Floyd John Evans and party closed a successful revival at Weston, Neb. It was found necessary to use a large warehouse to accommodate the tremendous crowds.

Clyde Lee Fife writes as follows: "We have just returned from Arkansas Union Tabernacle meetings where God blessed our efforts with over 1200 precious souls."

The Johnson-Hobbs Party closed a successful meeting at Argentine (Kansas City), Kan., recently. They next held a campaign at Rosedale, Kan., during November and December.

John W. Erskine writes as follows: "Have just closed a most successful campaign at Gladwin, Mich., with the Wagonville M. E. Church. The converts ranged in ages from 10 to 71 years."

H. L. Fleming reports 150 conversions at Rice Lake, Wis., where he assisted Evangelist Myron E. Taylor. They next went to Superior, Wis., where W. E. Lucas, a former student, is pastor.

Professor Harry Beckman is assisting the pastor of the Williston (N. Dak.) Methodist church in an evangelistic campaign. Mr. Beckman is a former student of The Moody Bible Institute.

Harold F. Sayles reports a fine meeting at Tawas City, Mich., in which they had a three generation conversion. The grandfather, daughter and three grand children were all baptized at the same service.

Dr. Frank Arnold conducted a two weeks revival campaign in the First Presbyterian Church at Lincolnton, N. C., with C. B. Brooks in charge of the choir. The meeting resulted in 300 consecrations and 50 conversions.

The special meetings recently held at Lead Mine, Mo., by F. A. Geisenheiner, '99, were largely attended, seating room being at a premium during most of the series. Besides the Christians being strengthened, there were a number of conversions.

The Congregational church of Lexington, O., of which Rev. H. W. W. Allen is pastor, just closed a very successful evangelistic meeting. Rev. Karl F. Wittman of Toledo, O., was the evangelist. Over 80 came forward and the church was awakened.

G. A. DeFlon reports souls saved in his meeting at Sedan, Kan., From there he went to Traer, Kan., where seven men spent a half day cutting and sawing wood to help overcome the fuel situation. The Lord is blessing his work there.

Mr. and Mrs. Imrie, singing evangelists, report they are in a fine meeting at the First Baptist Church, Dodge City, Kan. Large crowds are in attendance and conviction for sin is felt. Rev. Mr. Cole from Hutchinson, Kan., is preaching.

Evangelist Robert L. Layfield of Kansas City, Kan., with Rayner C. Eddins of Independence, Mo., as musical director, have closed a successful union meeting in Oberlin, Kan. Over 100 had professed to receive Christ when the meetings had to close on account of the coal strike.

The evangelistic meetings closing Nov. 30, at Hays, Kan., resulted in 416 reconsecrations, 26 old church letters turned in, 136 new decisions, 31 dedications for Christian work. Rev. Carl P. Eklund of Lindsborg did all the speaking. B. Edward Zeiss had entire charge of the music.

The Vom Bruch Evangelistic Party closed a two weeks meeting in Redondo Beach, Watts and Long Beach, Calif., with gratifying results. Besides conversions and consecrations several young people offered themselves for definite Christian work. The party is now in Los Angeles.

J. W. Troy writes: "The Lord is blessing our efforts at Walla Walla, Wash. Great conviction is on the people. Dr. Lane, formerly pastor of the First Church in Tacoma, is doing the preaching and I have a large chorus. I am also doing boys and girls work and have started a Junior and Intermediate League with 70 members."

Frank McKeegan reports a meeting at Mishawaka, Ind., at the First Baptist Church, assisting Rev. Mr. Johnson, also a meeting at Templeton, Wis., with the United Presbyterian church, assisting Mr. Moss. On Nov. 30 he and his wife went to Scugog, Ontario, Can., to assist in a union meeting with the churches of the Island.

P. H. McCarthy, Superintendent of the Morning Star Mission, Joliet, Ill., writes as follows: "God is still blessing the little mission, and to Jesus be all the glory." They just held their Tenth Mission Jubilee which was a success in every way, various churches in the city assisting with the program.

Edward L. Jeambey writes: "We have just closed an evangelistic meeting of two weeks duration at De Witt, Neb. The Pocket Testament League took the town by storm and a great revival of daily Bible reading has been the result. Prayer was the key that opened the door of impossibility."

E. Clare Harding closed a meeting at Washington, Ind., in the Christian church, at which place the choir presented him with a valuable traveling bag. He next went to Vinton, Ia., where he was in a meeting for a brief period when the shortage of coal developed. The meeting was closed and he was at once called to Hebron, Ind. He has open dates for January and may be addressed at Mexico, Mo.

Captain Gipsy Pat Smith witnessed great results for Christ in his meetings at Sunderland, England; Motherwell, Scotland; Belfast, Ireland. He conducted campaigns in London and Hull, and on December 16 sailed for New York City. Starting Jan. 4 he is to conduct an evangelistic campaign in Brooklyn. During his stay here he is to be married to Miss Karin M. Tjader of New York City.

S. D. Goodale writes:

"We closed our meeting at Fairmont, Neb., last Sunday night. It was a hard fought battle, but we won out. We had a genuine revival among the church folks, and about 85 professions. We began here in Ashland, Kan., last Tuesday night. The weather has been very unfavorable, and there is very little fuel in town, so I am not able to judge as to what the outcome will be as yet."

An eleven days series of meetings recently held at Cosby, Mo., resulted in one of the representative citizens and his three sons taking their stand for Christ, besides a number of others being reached. Christians were awakened and the church received a number of persons into its membership. The pastor, Rev. F. G. Hilbers,

was assisted by F. A. Geisenheiner of Chicago, a former Moody Bible Institute student.

Pastor J. B. Phillips of the Baptist Tabernacle, Chattanooga, Tenn., has resigned his pastorate to enter evangelistic work January 1. During the Billy Sunday campaign, in Chattanooga, he was chairman of the Conservation Committee, which is to conserve the results of the Sunday campaign. It closed on the 21st of December and he will give his full time to evangelistic meetings all over the country.

Dr. L. W. Munhall, after concluding his Bible class and conference work at Ocean Grove, N. J., which was protracted through the entire summer, spent the last two weeks of September in evangelistic work in the anthracite mining regions of Schuylkill County, Pa., and most of October in Bible Conferences and evangelistic work in Hamilton and Toronto, Can., and has since been doing similar work in Binghamton, N. Y., and the while editing the *Eastern Methodist*.

Evangelist Herbert C. Hart of Hart and Magann has just closed a most gracious and successful evangelistic campaign in the First M. E. Church of Collingswood, N. J. The large membership are unanimous in declaring they never witnessed such a deep, great and successful meeting in this city. The many conversions together with the benefit to the large membership in the deepening of their experience as well as successful soul winning workers will long be remembered.

A. J. Fitt writes as follows: "Our 'Y' hut at Fort Logan, Colo., closed on Nov. 1. The War Department took the work over. It was the only place that religious services were held in the Fort. We had 111 conversions in October. Our most successful work was done by the Gideons from Denver. The state president, L. L. Moe, and Messrs. Knight, Baer and Jewell came out every other Sunday evening. They preach a full gospel and always got conversions. They are a splendid bunch of Christian men."

After an evangelistic campaign by Dr. H. P. Dunlop and wife at Nevada, Mo., in the First M. E. Church, the pastor reports 80 accessions and every department of the church wonderfully stimulated. The evangelist awarded seventeen leather-bound, gilt-edged Bibles to children who learned all the texts. After a successful campaign at Houston, Tex., these evangelists find it necessary to hold two services each Sunday night to accommodate the big crowds at the Presbyterian church of Vandalia, Mo.

L. W. Breaw reports meetings at Golconda, Ill., where they worked under unfavorable conditions, although there were a few people, at least, interested in God's Word. One of the leading members of the church made the statement that he did not believe there were over a half dozen in that town of 1500 population who did not attend the "movies." The meetings were conducted by the M. E. and Presbyterian churches, the pastors doing their own preaching, one of whom was Thomas G. Kelly, former student of The Moody Bible Institute.

The Steve Burke Evangelistic Party closed a great meeting at Heavener, Okla., on Nov. 26 and then held a meeting at Talihina, Okla. These were both union meetings. The four churches of Heavener will receive about 600 new members, most of them being men. The meeting attracted people from many different towns in eastern Oklahoma. The preaching of the gospel in old time power brought men in large numbers to take a stand for Christ.

The party, in addition to Mr. Burke, is composed of Rev. N. M. Tatum, manager, and the Runnels Twins, singers.

Lucky Baldwin, Protestant Chaplain for the House of Correction, Chicago, issued a very encouraging annual report of the services rendered men sent out from the Institution. Some of the most interesting figures are the following:

Divorces Stopped, 20; Born Again, 130; Bibles, New Testaments and Tracts Distributed, 790; Families United, 103; Visits to Homes, 250. The Religious Census shows the following affiliations of the convicts: Catholic, 390; Episcopal, 42; Methodist, 55; Baptist, 242; Lutheran, 71; Presbyterian, 46; No Church, 144; Jewish, 15; Russian Church, 1; Evangelical, 13; Christian Science, 2.

The Rayburn-Wickland Party closed their five weeks Union Tabernacle Campaign in Winfield, Kan. The meeting was especially happy because of the unusually sweet spirit existing among the churches. The total number making profession of Christ and signing cards was 656. Among them were 317 men and boys, and 339 women and girls. Over 400 of these united with the various churches of Winfield on the Sunday following the meeting. There were 30 ex-service men converted in the meeting. The meeting was scheduled for five weeks but upon the urgent request of the people the meetings were extended three days.

The party next went to Pratt, Kan., where they closed shortly before Christmas. The tabernacle was enlarged so as to accommodate almost 2,000 people. Pratt is a railroad town of over 4,000 people.

Evangelist John M. Linden, with his associate, Wm. S. Dixon, of Chicago, closed, on No-

vember 2, a campaign in which Cairo, Ill., cooperated in a big tent seating 1,500 people. While it rained almost every day, the campaign swept on with power. Over 700 took some kind of a religious stand, and 42 volunteered to give their lives for Christian work in the ministry and Christian mission fields, if God so willed. Many family altars were established. Scores of tithers were pledged. Miss Sara C. Palmer, who assisted in this campaign, did an exceptional piece of work with the women of Cairo, and won the hearts of all. After this meeting they held a meeting at Council Bluffs, Ia., in which the three Baptist churches united in the First Church building. There were 342 decisions, of which 111 were new converts. Twenty young people volunteered for Christian work in the ministry and mission fields. Many family altars were established.

Joseph W. Hakes reports as follows: "I am pleased to report that the Lord has just given me the best campaign that I have ever had. We have just closed a three weeks union meeting at Washingtonville, N. Y. There was a great deal of opposition to the meetings from members of the churches and also from those outside. The Lord in a wonderful way answered prayer so that there were a great number of souls saved. There were about a dozen family altars erected. Two Methodist churches that have been closed for some time are to be opened again for the preaching of the gospel. The churches were all brought to that place of oneness and are now united in the one effort to reach the unsaved in the community. The last day of the meetings there were more people present than we had in all the meetings the first week. The old, old story still draws the crowds and saves the lost. Praise His name.

I have open dates after the first of the year. This month I am in Brooklyn at The Atlantic Avenue Mission."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

William Asher—Jan. 4, Nashua, N. H.
 Berge Sisters—Dec. 28, Johnstown, Pa.; Jan. 18, Camden, N. J.; Feb. 8, Frostburg, Md.; Feb. 29, Irvington, N. J.
 W. E. Bilyeu—Y. M. C. A., Fort Sill, Okla.
 W. A. Bodell—Season, South Dakota.
 Paul W. Boyer—Jan. 4, Des Moines, Ia.; Feb., Aurora, Mo.; March, Cassville, Mo.; April, Santa Ana, Calif.
 H. J. Bray and wife—Until Jan. 4, Summer Hill, Ill.
 L. W. Breaw—Jan., Knox, Ind.; Feb., Golconda, Ill.
 W. E. Bulglin—Y. M. C. A., Fort Sill, Okla.
 O. H. Callis—Dec. 28-Jan. 18, Doland, S. D.; Jan. 21-Feb. 22, Sheridan, Wyo.; Feb. 20-March 27, Parker, S. D.
 T. T. Cartwright—Jan., Apr., Salvation Army Campaigns.
 W. S. Colegrove Party—Dec-Jan., Clarksville, Mich.
 The Connors—Dec. 29-Jan. 18, Chappell, Neb.; Jan. 19-Feb. 8, Bloomfield, Ia.; Feb. 9-29, Benton, Ill.; March 1-21, Keokuk, Ia.; March 22-April 11, Tecumseh, Neb.
 O. L. Cotterell—Jan., Warsaw, Ind.
 H. T. Crossley and J. H. Leonard—Dec. 28, Watford, Ont.; Jan. 25, Walkerton, Ont.
 H. P. Dunlop and wife—Dec. 28-Jan. 18, Lodi, N. Y.; Jan. 22-Feb. 15, Upper Sandusky, O.; March 13, Detroit, Mich.; March 15-April 5, Moberly, Mo.

J. W. Erskine—Until Jan. 18, Northport, Mich.; Jan. 24-Feb. 9, Ashtabula, O.; Feb. 9-22, Mt. Pleasant, O.
W. A. Erwin Party—Jan. 3, Evansville, Ind.
Floyd John Evans—Jan., Hartford City, Ind.; Feb., Frankfort, Kan.

E. D. Fellers—Jan. 1-18, Rowlesburg, W. Va.; Jan. 20-Feb. 8, Fayette City, Pa.; Feb. 11-March 1, Morgantown, W. Va.

E. A. Fernlund—Jan., Chicago, Ill.; Feb., Duluth, Minn.; March, St. Paul, Minn.

E. J. Forsythe Party—Jan., Port Huron, Mich.; Feb., Detroit, Mich.; March, Walkerville, Ont., Can.

J. Walter Gibson—Jan.-Feb., Daleville and McCown, Ind.

S. D. Goodale—Jan., Protection, Kan.; Feb., Preston, Kan.

Roy Gourley—Y. M. C. A., Erie, Pa.

John S. Hamilton Party—Feb. 8, Mannington, W. Va.

I. E. Honeywell Party—Jan., Red Bluff, Calif.; Feb., Corning, Calif.; March, Redding, Calif.

Viola Belle Kachel—Jan., Allentown, Pa.

P. H. Kadey Evangelistic Party—Dec., Jan., Middleton, Mich.; Feb.-March, Deckerville, Mich.

Kendall and Parker—Dec. 28-Jan. 12, Hepler, Kan.; Jan. 15, Emporia, Kan.

Walter Klingler—Jan., Elyria, O.

G. A. Lamphear and Carolyn A. Hosford—Jan., Osage City, Kan.; Feb., Springfield, Neb.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and W. S. Dixon Party—Dec. 31, Brookfield, Mo.

Lindgren and Erwin—Jan., Sibley, Ia.; Mar., Algona, Ia.; June, Sioux Rapids, Ia.

Richard Low—Jan. 4, Webster, Kan.; Jan. 25, Prairie View, Kan.

H. J. Magonigal—Jan. 4-16, Gibbstown, N. J.; Jan. 18-30, Kingston, N. J.; Feb. 1-22, Worcester, N. Y.

J. W. Mahood Party—Jan., June, Oregon.

Mathis-Vessey Party—Dec. 28-Jan. 18, Coffeyville, Kan.; Jan. 25-Feb. 15, Spirit Lake, Ia.; Feb. 22-Mch. 15, Spencer, Ia.

Harry L. Maxwell—Until Jan. 1, Terre Haute, Ind.; Jan., Clarksburg, W. Va.; Feb., Shelbyville, Ind.

McCombe-Clase Party—Jan., Camden, N. J.

L. J. Mitchell Party—Jan. 4-Feb. 1, Flat Rock, Ill.

Arthur J. Moore—Jan., Abingdon, Va.; Feb., Austin, Tex.; Mich., San Antonio, Tex.; Apr., Fort Valley, Ga.; May, Princeton, W. Va.

T. LeRoy Muir—Jan. 4, Salona, Pa.

Earle Lutzger Party—Dec. 28, Fort Wayne, Ind.; Feb. 1, Bourbon, Ind.

O. A. Newlin Party—Dec. 28, Chalmers, Ind.

George E. Nhare and wife—Feb., Rochester, N. Y.

William P. Nicholson—Jan., Maricopa, Calif.; Feb., San Bernardino, Calif.; March, Santa Paula, Calif.; April, Sonora, Calif.

David F. Nygren and Mrs. Nygren—Jan., Berwyn, Ill., Feb., Ravenswood, Chicago, Ill.

Emma Paige—Dec., Aurora, Neb.; Jan. 4-18, Granger, Ia.

Sara C. Palmer Party—Jan., Virginia, Minn.; Feb., Louisville, Ky.

Rev. and Mrs. Edward E. Peterson—Dec., Troy, Pa.; Jan., Brooklyn, N. Y.

Grace Sutton Powell—Y. W. C. A., California.

Charles F. Raach—Jan., Beatrice, Neb.

George D. Reep—Until Jan. 18, South Bend, Ind.; Jan. 25-Feb. 15, Elkhart, Ind.; Feb. 22-March 14, Lawndale, O.

March 21-April 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

A. P. Renn and H. A. Backemeyer—Jan., Bedford, Ind.

Richer Brothers—Jan., Galveston, Ind.; Feb., West Unity, Ohio.

Harold F. Sayles—Until Jan. 11, Ashtemo, Mich.; Jan. 18-Feb. 1, Parkville, Mich.; Feb. 8-22, Belding, Mich.; Feb. 29-March 14, Ashland, Pa.; March 21-April 4, Onway, Mich.; April 11-25, Cheboygan, Mich.; May 2-16, Perrinton, Mich.; May 25-June 6, Pompei, Mich.

Charles Reign Scoville Party—Jan., Kearney, Neb.

Charles Cullen Smith—Jan., Trenton, O.

Gipsy Smith, Jr., and Charles F. Allen—Jan., Knoxville, Tenn.

Reuben S. Smith—Dec. 30-Jan. 11, Chicopee Falls, Mass.; Jan. 13-25, East Sumner, Me.; Jan. 27-Feb. 8, Ogunquit, Me.

H. L. Stephens and Party—Jan.-Feb., Collingwood, Ont., Can.

Strathern Evangelistic Party—Jan., Parsons, Pa.; Scranton, Pa.; Feb., Dickson City, Pa.

E. S. Stucker and Foster Jones—Jan. 1-18, Wichita, Kan.

William A. Sunday Party—Norfolk, Va., Houston, Tex.; Oklahoma City, Okla.

The Taylor-Fleming Party—Dec. 28-Jan. 25, Menomonic, Wis.; Feb. 1-29, Monroe, Wis.

Thacker-Armstrong Party—Jan., Monticello, Fla., West Point, Ga.; Feb., Statesboro, Ga.; March, Meridian, Miss., Columbus, Ga.; April, Tallahassee, Fla.; May, Charleston, Miss., Little Rock, Ark.

John W. Troy—Jan., Salem, Ore.; Feb., Sunnyside, Wash.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.
Vom Bruch Evangelistic Party—Jan., Naperville, Ill.; Feb., Philadelphia, Pa.; March, New York City, N. Y.; April, Wis. Charles F. Weigle—Jan., Altoona, Pa.; Feb. 5, Lewistown, Pa.

Owen O. Wiard—Until Jan. 3, Pottstown, Pa.; Jan. 4-7, Nokesville, Va.; Jan. 8-9, Daleville, Va.; Jan. 11, Louisville, Ky.; Jan. 13, Chicago, Ill.; remainder of season in Iowa, Nebraska, Kansas and Colorado.

O. E. Williams—Dec. 28-Jan. 18, Warren, Pa.; Jan. 25-Feb. 15, Johnstown, Pa.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

R. Hayes Willis and wife—Dec. 20, Okawka, Ill.; Feb. 19, Perrinton, Mich.

E. L. Wolslagel—Beginning Jan. 1, Durham, N. C.; Auburn, Ala.; Jan. 13, Chicago, Ill.; remainder of season in Iowa, Nebraska, Kansas and Colorado.

William Malcolm Young—Jan. 1, Detroit, Mich.; Jan. 21, Wayland, Mich.; Feb. 11, Argyle, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, October, 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Mid-Winter Bible Conference, Moody Bible Institute, Chicago, Feb. 2-7, 1920.

A WEEK OF REST FOR THE WORLD

Rip Van Winkle really was not such an enviable person, because the world progressed away beyond him during his twenty years' sleep, and when he woke up he was quite out of date in every way. The sleeping princess of the fairy tale, however, is a different person and a different story. Her whole court slept, too, and when they all opened their eyes they were able to resume life exactly where they had left off. They still had their youth and health and energy, and the customs of the land remained the same. It seems today as though a little nap like that would do the old world a heap of good.

The world is pretty tired about now. It has just pulled through a terrible war, and although the doctors say it is about cured, troubling symptoms persist in many places. There is irritability and unrest, class strife and race strife. Undoubtedly a good deal of it is simply due to nervous exhaustion. Rest is what the world needs most, and seems least likely to get for a while.

It isn't possible to go to sleep for a hundred restless years and wake up refreshed and ready to move civilization along with a great, sane program of co-operation and renewed faith. But it is possible for individuals to pause in the whirl of strikes and riots and national quarrels and politics and high prices and seek for themselves a little personal poise.

An international rest week wouldn't be a bad idea. A program for such a week would include more regular sleep every night, more fresh air and exercise every day, a few quiet evenings at home, a little time given to reading good literature. Wouldn't everybody feel better after that?—*Lima (Ohio) Republican-Gazette.*

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Faithful Stewardship and Other Sermons, by Father Stanton.

These sermons, except the last two, are published verbatim, as reported, and at the instance of Sir W. Robertson Nicoll. A part from the interesting literary peculiarities of the preacher, one finds as the outstanding characteristic the exaltation of our Lord as supreme for the whole of life, done in a spirit of supreme love and reverence.

viii+183 pages. 8 1/8 x 5 1/2 inches. George H. Doran Company, New York. \$1.35, net. J. T. S.

What Peace Means, by Rev. Henry Van Dyke, D. D.

Here are three short sermons, beautiful in thought and perfect in expression. They are not intended to be doctrinal, but the doubt cast on the final state of those who die out of Christ may be considered a defect. The sermons were preached in the church of which the son of Dr. Van Dyke is pastor. The little book is one of the choicest offerings of the book world for the gift season.

61 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York and Chicago. 50 cents net. J. H. R.

Les Richesses—Nos Richesses

This is the translation into French of Mr. A. C. Gaebel's well known "His Riches—Our Riches," which in English has been used greatly for the salvation of souls. The translation into Spanish has been much blessed throughout the Spanish speaking world. The French translation will go to Belgium and to points in America where French speaking people are found, besides being sent in quantities to France.

Copies may be obtained free of cost by addressing Mr. A. C. Gaebel, 456 Fourth Avenue, New York, N. Y. Readers are encouraged to write the author about the free circulation of this book, which, it may be added, is in process of translation into the Czecho-Slavonian and other languages.

L. W. G.

The Vital Choice: Endor or Calvary, A reply to Sir A. Conan Doyle's "The New Revelation," by Lieut. Col. D. Forster, C. B. E., D. S. O., R. E.

Our readers are aware that Sir A. Conan Doyle is one of the latest and most popular apostles of Spiritualism, and Col. Forster, though a layman, has done good service in opposing him and his cult in this brochure.

Its method is orderly and progressive, comparing first the new revelation so-called, with the old revelation in the Bible; then referring to what the Bible says about this new revelation, comparing the phenomena of Christianity and Spiritualism, placing before the reader the alternatives and urging him to a choice of the right, the holy and the true.

The style is lucid and calm, not calculated to arouse antagonism and yet uncompromising. Scripture is used intelligently also, so that we can heartily commend the book, only wishing that it contained a little more fire.

60 pages. 8 x 5 inches. Morgan & Scott, London. \$..... J. M. G.

JOHN G. AND JOHN B.

Used to live side by side—John G. and John B.—fifty years later they are separated by an impassible gulf.

John G. rides to his office in a 1919 model auto that purrs softly through the streets. John B. rides to the factory on a rattling 1908 bicycle while John G. is still asleep. When John G. takes a trip, his secretary lays his ticket and drawing room reservation in front of him along with a reply wire from the best hotel. When John B. goes on an outing he fights his way up the gang plank of a crowded excursion steamer, a baby on one arm and a lunch basket on the other. John G.'s son is at college and John B.'s son has been in the shop since he was fourteen. A wide gap? Yes. Yet they started at the little red school house with the odds in favor of John B. He used to spell John G. down and help him with his sums.

The neighbors said then that John B. would be president yet. And John B., always expecting to strike it rich, put nothing by for the future. He never made that lucky strike. John G. was plodding but kept moving up the line. Part of his hard earned money was always put where it would earn more money. And finally the day came when he bought a partnership in the business. He still keeps his dollars working for him but now at sixty his income is sure whether he works or not.

Where will you be at sixty? Today is the time to find out. Can you keep a dollar? Have you the backbone to take the price of a Thrift or a War Savings Stamp out of your pay envelope according to its size? If you have there will be no lean years. If you can't save, make up your mind right now to the bitterness of a penniless old age. You don't have to guess about it, nothing added to nothing makes nothing.

—BUY W. S. S.—

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Fitzwater: Preached at Second U. P. Church, Englewood; Sunrise Prayer Meeting, Thanksgiving Morning, Swedish Baptist Church, Englewood; addressed Y. M. C. A. at Wheaton College, Wheaton, Ill.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.

Dr. Ralston: Preached at House of Hope Presbyterian Church, Elgin, Ill.; addressed the Tuckabachee Men's Bible Class, Elgin, Ill.

Mr. Page: Preached at Morton Park Congregational Church; Bible Class, Oak Park; Union Bible Class, Detroit, Mich.

Mr. Pace: Second U. P. Church; Christian Companionship Club, Moody Church; Bethany Swedish Mission Church; First U. B. Church, Canton, O.

Mr. Meeker: German Methodist Ministers' Retreat, Denison, Ia.; Evangelistic Campaign, Turton, S. Dak.

Mr. Cork: District S. S. Convention, Cicero; U. B. Sunday-school Rally, Chicago.

Mr. Ketchum: Bible Class and preaching for Madison Street Church of Oak Park; Second U. P. Church, Chicago.

RECENT SPECIAL SPEAKERS

Nov. 2—Miss Martha Switzer, '11. Under Presbyterian Board in Korea, now on furlough.

Nov. 4-23—Dr. W. H. Griffith Thomas, Germantown, Pa.

Nov. 5—Rev. W. O. Carrier, D. D., formerly president of Carroll College, Waukesha, Wis.

Nov. 5—Rev. Joseph Lewek, superintendent of Chicago Gospel Mission to Jews.

Nov. 6, 13, 15—Mr. T. L. Blalock, missionary from China.

Nov. 10—Miss Stenger, Oneida Institute, Oneida, Ky.

Nov. 16—Rev. Charles Fairclough, China Inland Mission.

Nov. 18—Mr. Gideon Higginbotham, evangelist.

Nov. 19—Mrs. Ralph C. Norton, Belgian Gospel Mission.

Nov. 20—Dr. Blanche Wilson Stead, medical missionary from Kermanshah, Persia.

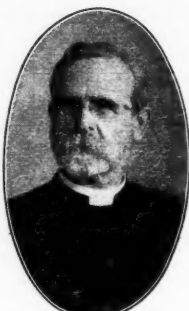
Dec. 2—Rev. Parley E. Zartmann, Secretary Interdenominational Association of Evangelists, Winona Lake, Ind.

DR. GRIFFITH THOMAS AT THE INSTITUTE

Rev. W. H. Griffith Thomas, D. D., was at the Institute for three weeks in November dur-

ing Dr. Gray's absence on the Pacific Coast, and taught Bible Doctrine, Teacher Training, Biblical Criticism and Personal Evangelism.

He gave the Sunday afternoon Bible expositions also for four Sundays. The rich opportunity and blessing this afforded were highly appreciated by the resident Institute family and the Sunday afternoon audiences.



Rev. W. H. Griffith Thomas, D. D.

NEW ADDITION TO OUR WORKING FORCE

Professor Grant Stroth has accepted a call of our Board of Trustees to be associated with the work of our Educational and Correspondence Departments and the editorial side of the magazine.

Professor Stroth is an alumnus of Lake Forest College and McCormick Theological Seminary. After nine years in the pastorate he spent two years in the Bible Teachers' Training School, New York, in equipment for Bible teaching. This was followed by three years as Professor of Biblical Literature in Kendall College, Okla. For the past four and a half years he has been professor of biblical literature in Carroll College, Wis. He is the author of the volume entitled *When God Comes Down to Earth*, for which the introduction was written by Dr. Gray, who regards the book as one of the most scholarly and interesting presentations of dispensational teachings of the Bible extant.

The Professor has always been a warm friend of the Institute, and is happy in the thought of an official relationship. He is to become the head of the Examining Bureau of the Correspondence Department, whose expansion is continuous. He will also become an associate editor of the magazine, and substitute for a while in the class rooms of the Educational Department, both in the Day and Evening Classes, pending the establishment of a permanent chair for him.



Prof. Grant Stroth

DR. GRAY AND THE MINISTERS ON THE PACIFIC COAST

Dr. Gray's tour of Oregon and Upper California in the interest of the fundamentals of the faith awakened considerable interest and was productive of good results. Almost all the evangelical denominations, including the Friends, were touched by it to some extent, ministers, college and theological students and returned missionaries being particularly refreshed and quickened in faith in many instances.

The climax of the meetings was reached in Berkeley, Calif., where unusually large audiences greeted these brethren twice and sometimes three times a day in the First Presbyterian Church, Rev. Lapsley A. McAfee, D. D., pastor, ministers and laymen in large numbers coming in from distances of seventy to eighty miles.

One morning meeting, especially for ministers, addressed by Dr. Gray, was marked by unusual power, as he talked to them out of his heart and long experience concerning the integrity of the Bible as the Word of God.

He spoke of the fact that for more than thirty years he had been making the Bible and cognate matters his special study, and that being a teacher of youth for most of that time he had been obliged to keep up with so-called modern thought in order to meet their trained and alert minds.

His professional chair included the subjects of biblical criticism and apologetics, he said, and his faith in the traditional view of the Scriptures and of Christianity was practically the same as it had always been.

He went on to show that specialists in those lines, while valuable in their place, are not always reliable in the conclusions they draw from the facts of their own discovery, or in their generalizations upon the facts of others. This was illustrated by the history of the Higher Criticism from the days of Astruc and Eichhorn down to those of the current writers on the same theme.

He pointed out also that scholarship in the case of some of these men is not always what the popular mind supposes it to be. Dr. Gray is a wide reader of biography and was able to give his hearers inside information as to the careers of some of the men much looked-up to as leaders of the evolutionary hypothesis, that seriously shattered some of the idol worship given them.

He dwelt at length on Alfred Russel Wallace, the co-discoverer with Darwin of the so-called "Origin of Species," and Herbert Spencer, author of *Synthetic Philosophy*. He said the latter had done more than any other man to put "Evolution" into the thinking of the people, but that he was a man without the learning of the schools, and apparently bereft besides of any knowledge of a personal God, and almost from birth was destitute of any sense of obedience due to authority, human or divine.

Spencer's works, he said, had an unusual reading in Russia and he attributes the lawless thinking of the intellectuals of that part of the world very largely to what they learned from him.

"You think you can give up the written Word," said Dr. Gray, "and still hold on to the Word incarnate, but in the long run that will be found impossible, for all that we know of Jesus Christ is revealed therein."

This was illustrated by the position now taken by some professors in the theological seminaries and divinity schools, who, as the result of the destructive criticism were not only negating the Deity and atoning sacrifice of Christ, but even questioning whether He was the real founder of Christianity.

Ministers of all denominations were outspoken in hearty praise of Dr. Gray's testimony, and in gratitude for the comfort and strength it had brought to them.

Steps were taken by the alumni of The Moody Bible Institute on the Coast to have the conferences of this year repeated next fall.

CORRESPONDENCE DEPARTMENT IN ITS NEW QUARTERS

As related in the November magazine the growth of the wonderfully blessed and far-reaching ministry of the Correspondence Department has necessitated more commodious accommodations which have now been provided in the Guild House at 152 West Chicago Ave. The entire third floor has been given over to the Department after being partially reconstructed and attractively redecorated on the same lines followed in the Auditorium, as indicated by the accompanying views.

The Department personnel held a "house-warming" on the evening of December 4 attended by members of the Institute Council. After the visitors had inspected the various offices, including that of the examiners, in which were displayed some interesting and most creditable examples of students' papers, Dr. Ralston related the history of the Department and its gratifying advance in recent years, and announced that the enrolment for the months of September, October and November, 1919, exceeded the figures for the same period the previous year by sixty-three per cent, while the active enrolment had passed 5,000.

Dr. Gray then extended his congratulations on behalf of the Board of Trustees and the Faculty, and enlarged somewhat on the Department's beginnings, giving special credit to the vision and steadfast perseverance of Mr. A. F. Gaylord, the Business Manager, in nursing the new venture through a long period in which its success was in doubt. Refreshments were served, and the visitors departed with an enlarged appreciation of this most important phase of the Institute's educational activities.

THE INSTITUTE FAMILY'S THANKSGIVING DAY

Thanksgiving Day at the Institute is always looked forward to with peculiar anticipation, both by those who are to spend it here for the first time and those who can look back upon many similar occasions. This year nothing was lacking of the delightful fellowship and inspiration that have always characterized these happy family gatherings.

The festivities began with the dinner at one o'clock, at which 584 were served in the dining room and 316 in Keith Hall. Following dinner, walks were taken to different points of interest by several groups under the direction of Dr. Ralston.

For those who preferred to remain indoors full provision had been made by the committee having charge of the social features of the day of which Mr. Schuler was chairman. These spent an hour in the reception hall and Massey chapel with guessing games. "Musical Terms" and "Recent Portraits of the Council" proved especially amusing, the first being represented by various objects which had been placed about the rooms.

Of the portraits, three "striking likenesses" were noted—one of Mr. Gaylord, shown by a picture of an English lord surrounded by many bits of bright color; another of a massive bridge, instantly reminding one of Miss Strong; and a

piece of rough wood called before them the genial publishing agent of our magazine.

At four o'clock in the Lecture Room "stunts" and contests which were enthusiastically entered into by both men and women held the attention of a "full house." One of the most exciting of these was the "Traveling Game," for which the platform was made the station, and from it the travelers started, two at a time. Each carried a suitcase containing a coat and hat, the object being to see which could make the journey to the further end of the room, open the suit case, don the apparel, remove it, replace it in the suitcase and return to the station first.

Miss Thomas and Miss Williams, assisted by a number of students, gathered the older children in the gymnasium where they were kept happy with games, bell-music and sleight-of-hand tricks, while their parents enjoyed meeting the old friends found among the guests. In the quiet and seclusion of the Faculty dining room, twenty-one other prospective students, ranging in age from one month to three years were cared for by Miss Gaymon and Mrs. Riebe with their assistants. Who knows but that among them there may be another D. L. Moody?

The Faculty and Business Staff, members of the Evening Department, the Married Women's Guild, the employees of the Institute and the resident students met for the six o'clock



A View In the New Offices of the Correspondence Department

luncheon served in Keith Hall. One hundred twenty-five loaves of bread, 1400 rolls and 95 gallons of cocoa formed a part of the good things that were prepared for the eleven hundred who enjoyed this hour of fellowship.

The musical program in the Auditorium which followed was finely rendered, and received with warm appreciation.

That which came last was the best of the feast—a testimony and consecration service led by Dr. Gray, in which he narrated a chapter from his personal experience on obeying the command, "Be filled with the Spirit," closing with a consecration prayer. The power of God was manifest and doubtless many of those present will look back through their lives to that hour with praise and thanksgiving, as the time when first they received, by faith, the filling of the Holy Spirit.

One who has been a part of the Institute for over twenty years, was heard to say, "There is always something new and rich about this day here," and another for whom the first Thanksgiving had just ended, said, "It has been a wonderful day. Could there have been a richer one anywhere?" Apart from all personal reasons for praise, every heart felt a new sense of gratitude for The Moody Bible Institute.

CALIFORNIA REUNION

The presence of Dean Gray in Berkeley, Calif., during November, was the occasion of a fine reunion of former students who came to

the Bible conference under the auspices of the alumni association in the First Presbyterian Church of that city, Rev. L. P. McAfee, D. D., pastor.

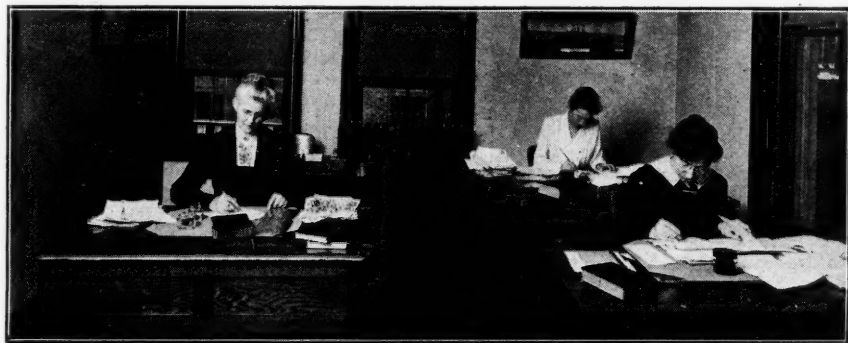
To Mr. C. H. Coultres chiefly, who is now an elder in that church, was the credit due for the conference. He worked indefatigably for weeks to make it a success, and his labors were richly blessed. Indirectly it shows what a local alumni association can do under earnest leadership to promote the cause of the Institute and the cause of the Lord at the same time. A competent witness was heard to say that it was the greatest thing of the kind that had come to that part of the Coast during his residence there of some ten or twelve years.

The meetings, lasting for a week, were all held in the large auditorium of the church and were splendidly attended both afternoons and evenings. It was encouraging to have an unusual attendance of pastors and leading church workers of the Bay region at all the meetings, and one morning session was specially given up to them when Dr. Gray spoke on the integrity of the Bible as the Word of God.

The Rev. W. P. White, D. D., of Albany,



C. H. Coultres



Three of the Correspondence Department's Examiners at Work

Ore., who had planned and accompanied Dr. Gray on a teaching trip in that state, also took part of the program, speaking once and sometimes twice a day, illuminating his instruction along dispensational lines by a large and very clear and comprehensive chart.

All the expenses of the conference were amply met by the offerings and a few pledges previously obtained from interested individuals, while five hundred and fifty dollars additional in cash and pledges were given by the people for the work of the Institute.

Rev. Mr. Sutherland, of San Jose, president of the alumni association, suggested this gift to the Institute and presented the matter to the people, who responded heartily. Dr. McAfee and the trustees and session of his church deserve warm thanks for their cooperation in permitting these pledges to be secured, in offering the use of their church free of charge, and in promoting the interests of the conference in many other ways.

A banquet was held at the Hotel Shattuck on one of the evenings, when some forty former students and friends gathered around the tables, and brief speeches were made by Miss May Blodgett and Messrs. Sutherland, Holloway, Ogg, Coultres and Holmes. Dr. Gray also said a few words, and some of the old songs were sung.

The feeling was expressed at the banquet that there is a growing appreciation among the laity in favor of the things for which the Institute stands, and that the alumni should more than ever be on the alert for new students and for financial supporters of the work.

The following are the names of those who sat at the tables: May N. Blodgett, Wm. R. Bradshaw, Frances D. Davis, John Foster, Fred E. and Mrs. Holloway, A. A. Holmes, Letitia Simcoe, Florence Sutherland, San Francisco, Calif.; Mrs. Jacob Borglum, Rev. Axel and Mrs. Brandt, Grace Herriot, H. A. Holcomb, Mrs. H. A. Holcomb, Otis and Mrs. Ironmonger, William K. Sempey, Howard L. and Mrs. Taylor, Oakland, Calif.; C. H. Coultres, Rev. Clarence Dillaway Herriott, Lilian Taylor (Mrs. C. D.) Herriott, Mrs. Fanny H. Lincoln, Mrs. Moffett Rhodes, Jessie Snyder, L. A. Winchester, Mrs. L. A. Winchester, Berkeley, Calif.; A. K. Locker, Frances E. Standen, San Anselmo, Calif.; T. W. Harris, Casper, Calif.; Anna M. Stocking, Eugene E. and Mrs. Stocking, Sacramento, Calif.; D. W. Anderson, Hanford, Calif.; William Duncan Ogg, Eureka, Calif.; J. A. Sutherland, San Jose, Calif.; Rev. W. P. White, D. D., Albany, Ore.; P. W. Campbell, Grand Haven, Mich.; Rev. James M. Gray, D. D., Chicago, Ill.

A SURPRISE FOR THE BITTIKOFERS

At the monthly supper of the Institute Council, November 21, Mr. and Mrs. Talmage J.

Bittikofer were presented with a large wardrobe trunk as an expression of the warm regard of the Council members, and their regret at their approaching departure. The presentation remarks were made in delightful vein by Dr. Ralston. Mr. and Mrs. Bittikofer begin their new labors at Glenwood, Ia., January 4, with Evangelist George Stephens.

JUNIORS ENTERTAIN SENIORS

Seniors of the fall term were entertained by the Junior class at a party in Keith Hall the evening of December 8. The program was enlivened by lantern slides reproduced from snapshots and cartoons of students. It included also a piano solo by Mrs. Marie Duffie, a vocal solo by Miss Florence Shoop, a recitation by Miss Grace Farr, a duet by M. G. Nelson and J. C. Murdock, and an address by the Rev. W. W. Ketchum. Ice cream and cake were served after the program. Arrangements were in the hands of Mr. Murdock.

DANIEL BRINK TOWNER

By E. O. Sellers

An Appreciation

Taken as an all-around musician, judged as a teacher, composer of gospel music, conductor, author and editor, or soloist, it is doubtful if D. B. Towner ever had an equal. Others of course, were his equal along one or more lines, but none could equal him along a combination of these various lines.

As a teacher he was without a peer, and he will ever be remembered by literally thousands of his students who have gone to practically every nook and corner of the globe.

A list of the prominent and successful song leaders at work today who have been his students will include, to be conservative, at least 75 per cent of all thus engaged. Charles M. Alexander is perhaps the most widely known, while here in the southland and among the Baptists alone, I can name men by the dozen, including practically every one of the leaders in this line of Christian work.

The directors of music in most of the Bible Institutes, as well as teachers in many colleges and conservatories have been instructed by him and felt the touch of his great, consecrated heart.

The writer's personal contact with D. B. Towner dates from his student days of 1897. To remember Dr. Towner's singing of "Paul and Silas" is one of the greatest spiritual uplifts of my life.

Now he has gone to join the ranks of the re-deemed gospel singers of his generation—Sankey, McGranahan, Philip Phillips, Lowry, Doane, Sweeney, Palmer, Case and a host of others who won souls for the Master, and along with Luther, Charles Wesley and those of the past, are singing the song of "Moses and the Lamb."

For five years I was his associate in the Music Department of The Moody Bible Institute and on the Faculty nearly seven more. I want to acknowledge the inspiration of his life to me, also the debt I owe him for his teaching and the spiritual uplift of my contact with him through the years.

D. B. Towner knew God, knew how to pray and to lead souls to Christ. Not without his faults, like all of us, yet it can truthfully be said that in all that he did as teacher, composer or public performer, his one aim was to exalt the Christ he loved and served.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille's fruitful teaching ministry in the North Avenue Presbyterian Church of Atlanta, Ga., the closing week of November, is reflected by an invitation for a return engagement next September. During December he gave three addresses at the Laymen's Missionary Movement Convention at Knoxville, Tenn., and a "book study" at the Philadelphia School of the Bible.

The Union Bible Classes now being taken "Through the Bible in Ten Weeks" by their teacher, the Rev. B. B. Sutcliffe, are generally still on the upward curve in attendance. During November the general averages were: Pittsburgh, 194; Pitcairn, 148; Youngstown, 396; DuBois, 102; Brookville, 368; New Castle, 260; the average for all classes per week is 1,444.

Dr. Henry Ostrom was a speaker in conferences on Christian fundamentals in St. Louis, Nov. 23-27 and Winnipeg, Dec. 7-14. He also preached in the First Baptist Church of Minneapolis, Thanksgiving Day.

Miss Elinor Stafford Millar's ministry at the Lancaster, Pa., Y. W. C. A., is thus summed up by the general secretary: "We found her wonderfully adaptable and sympathetic. Her spiritual messages were surely inspirational and we were truly warmed and stirred, especially those of us who are carrying the big responsibilities. Her special success lay in winning society and club women." Dec. 7-17 she filled an engagement with the City Mission, Buffalo, N. Y.

Mrs. Margaret T. Russell concluded her fall schedule at Palestine, Tex., where she gave a series of Bible studies in the Baptist church.

Mr. C. E. Putnam aroused unusual interest in Bible study at Rochester, Ind., and after filling his second engagement at Racine, Wis., was invited to return for a more extended period.

Rev. Rollin T. Chafer was engaged in field work in the southeastern district.

A LETTER OF APPRECIATION

Until recently the Chicago Branch of the Hebrew Christian Alliance held its business meetings at the Institute, and a letter from the secretary, Immanuel Gitel, expresses hearty appreciation for this courtesy.

The meeting place has now been changed to Zion's Mission, 3719 W. 12th St., because the work of the organization centers in that locality.

PERSONALIA

E. L. Wolslagel, '09, returned to the evangelistic field in November. His first engagement at Albany, N. Y., at a conference on Christian fundamentals was to be followed by one at Durham, Mo., and several in Florida.

John A. Ross, '10, representative of the British and Foreign Bible Society in Manitoba and Saskatchewan, writes: "Just recently I had a young man accept Christ in a horse-stable. Christ is no respecter of places. I thank God for the training I received at the Institute."

George A., '17, and Mrs. McLeod (nee Joy Smith, '17), spent November at the Institute. Mr. McLeod is one of the "American Four" quartette associated with "Mel" Trotter's evangelistic work. Appointments for December and January are at Indianapolis, Ind., and Grand Rapids, Mich., the latter the permanent address of Mr. and Mrs. McLeod, care of the City Rescue Mission.

J. H. Davies, '00, general representative, home district for the American S. S. Union at Philadelphia, Pa., writes of a journey he took through the mountain region of the South last summer, where services were held in log cabins and crude school houses without plaster or boards on the interior walls, and minus desks, the pupils sitting on long benches. He writes also of a typical evening meeting, after a supper of corn bread and biscuits, in front of a two-room home, with one lamp separating day from night, as the word of life was spoken to these very attentive people, living many miles from any railroad.

Herbert J. Bryce, '05, closed his work as pastor of Calvary Church, Des Moines, Ia., in October to become pastor of the First Presbyterian church, Paxton, Ill.

John A. Troy, '15, conducted the singing at several Methodist conferences on the Pacific Coast, and gave four addresses on church music at the Oregon Baptist state convention held at Salem, Ore.

Miss Lucia Dwight, '19, was the first member of the August '19 class to leave for the foreign field, sailing Nov. 15, for Egypt, where she will teach in a mission school under the United Presbyterian Board.

Gerhard, '16, and Mrs. Jacobson, '11, spent last summer at the Nanking Language School and are now stationed at Tangsi, China. They ask for prayers, especially for health, for daily progress in the language, and that the church there may have Spirit-filled preachers.

A. C. Emmons, '15, was ordained at Minneapolis, Minn., Oct. 5, and is now located at Detroit, Mich., where he is pastor of Trinity United Brethren Church. He finds the people

eager for the gospel and very active. They are planning to hold revival services in January.

J. Walter Field, '15, has accepted the pastorate of the Farnam Baptist Church, Farnam, Neb.

Joseph E. Phipps, '94, has been ordained a minister of the Presbyterian Church by the Presbytery of Lackawanna, in the Synod of Pennsylvania.

Miss Leila Loucks, '19, sailed Nov. 27, under the Ceylon and Indian General Mission, for S. India, where she will teach in the Hebron School, at Coonoor. Address, care Miss E. Chaplin.

Miss Emma L. Wick, '02, sends encouraging news from her field in S. Africa, with headquarters at Johannesburg. In referring to recent numbers of *The Christian Workers Magazine* she says, "I do appreciate them very much, and have been without them so long. May the Lord bless those who enable you to send them to the missionaries, who need such Bible food. Having been away from the United States nearly ten years, I do enjoy reading about the changes, and was trying to picture in my mind the present Auditorium of the dear old Moody Church. I am glad of the illustration in the September magazine."

A letter from Mrs. Radoykova, (nee Esther Pelasheva, '09), Roushouk, Bulgaria, refers to the misery the war has brought to that country and the great spiritual need of the people. She earnestly desires prayer for Bulgaria, and herself, that she may be blessed in her work in the church with which she is connected. She says, "I am very glad I took the music course while in the Institute, because your method of conducting gospel music is not known here. I still possess the Alexander song book. We have had a week of revival meetings and many of the songs and solos I heard at the Institute, I trained young girls to sing for His glory. God speed the great work of the Institute."

L. M. Aldridge, '12, is associate pastor of the First Presbyterian Church, Fort Worth, Tex. In a recent letter he says it would take him a life time, working twelve hours a day, to repay the Institute the debt of love he owes to it.

Frank H. Banyard, '18, is preparing for the ministry at Indianola, Ia., after having been in evangelistic work during the summer.

C. E. Bulander, '19, pastor of the Baptist church at St. Clair, Mich., reports growth in attendance and interest and asks to be remembered at the Fellowship meeting. He attended the recent Baptist state convention, during which fifteen former M. B. I. men gathered a dinner, and held a business meeting of the Michigan alumni.

Henry Woolnough, '15, and wife are located at Steger, Ill., having returned from overseas, where Mr. Woolnough served in the British Hospital Corps during the war.

Frank S. Clark, '98, writes from Rowayton,

Conn., on behalf of his wife and himself, very appreciatively of Dr. Townner.

George, '15, and Mrs. Johnson, '14, with the two little daughters, Joy and Grace, have been obliged to come home because of Mr. Johnson's illness. He was in the Presbyterian hospital in New York City, during November. Their home address is 1136 E. 2nd St., Brooklyn, N. Y. They ask for the prayers of the Institute family.

Sidney E. Harris, '17, is preaching in Swanton, Neb., where his charge is a union of the United Brethren and Methodist churches.

A. W. Lagerquist, '90, Laohokow, China, writes that he and Mrs. Lagerquist expect to sail for America next April. He says the work has been harder the past year due to the restlessness of the people because of no settled peace. Many are fearful, and others are so engrossed in the effort to make ends meet that they do not find time to listen to the gospel message. A note of cheer is sounded because of a gift that enabled them to begin some special evangelistic work. Prayers for these efforts are earnestly desired, and also that the few remaining months of service before their furlough may be greatly blessed.

John Best, '91, pastor of Congregational church, St. Louis, Mo., was at the Institute during November.

Miss Esther C. Kline, '17, began work in Bay City, Mich., Nov. 30, as assistant to Rev. Mr. Pease, pastor of Broadway Baptist Church.

Emily M. Porter, '19, field secretary for the Elizabeth Home, Columbus, O., sends a note of rejoicing because of blessing upon the work there, and says, "Moody Bible Institute must be praying with us for its success in the furtherance of God's cause."

W. E. Lucas, '16, pastor of the 59th Street M. E. Church, Superior, Wis., received eighty-three new members and baptized thirty-six, following a month of evangelistic services held in November. Howard Fleming, '17, was soloist and choir director.

Rev. E. E. White, '01, was the guest of honor at a reunion of former M. B. I. and correspondence students held Nov. 20 at Mizpah Hotel, Syracuse, N. Y. Those present were John Murdock MacInnis, '93, Alvah A. Wylie, '13, Miss Elizabeth S. Dixon, '93, Miss Anna B. Palmer, '15, Miss Ethel L. Christman, '17, and John J. Eldridge and Alan Douglass, present correspondence students. A time of fellowship, reminiscences and song was closed with an inspirational address by Mr. White.

Among the callers at the Institute during November were William R. Marshall, '96, pastor Congregational church at Bellingham, Wash., E. C. Brown, '99, pastor Presbyterian church at Windham, Minn., J. Richie Bell, '90, en route to Sheboygan, Wis., to assist in evangelistic services, and Miss M. J. Howison, '11, and Harold Harper, '16.

John C. Cohen, '18, was ordained in Palestine, Tex., Nov. 5, and is continuing his studies in the Baptist Bible School, New Orleans.

Mrs. Blankenship (nee Mildred Church, '11) is associated with her husband, Evangelist J. L. Blankenship, in a campaign under the auspices of the evangelistic staff of the Baptist Home Mission Board. Meetings in January will be held at Tulsa, Okla.

George Avery, '15, has entered the Texas Conference of the M. E. Church, South, and is stationed at Katy, Tex.

Miss Alice Ludwig, '18, is superintendent of the Woman's building of the Union Mission, Wheeling, W. Va., where she has fifty girls in her care. She reports encouraging results, and says they were greatly blessed through the recent meetings held there by Miss Elinor Millar of the Extension Department.

F. T. Schuster, '18, was ordained by the Presbytery of Madison, in the Synod of Wisconsin, October 7, and was at the same time installed as pastor of the Bryn Mawr Presbyterian Church, Cottage Grove, Wis. Mr. Schuster supplied the Pioneer Presbyterian Church in Forest Park, a suburb of Chicago, for two years, and was received under the care of the Presbytery of Chicago early this fall.

D. Rees-Jones, '16, has completed one year's service with the Y. M. C. A. in Mesopotamia, and has been much blessed in his labors among the troops. He hopes to be back in Chicago (D. V.) about May next. His address, for the present, is 41, Brownlow Road, New Ferry, Cheshire, England.

L. H. Miller, '16, accepted the pastorate of the Baptist church at Blackville, S. C., Sept. 1. As a result of special meetings, for which his brother Charles O., '16, led the singing, there were 35 accessions, 24 baptisms, and a deepened interest in the entire membership, which was manifested by an offering of \$57,000 for the Baptist seventy-five million campaign and local church expenses, \$63,000 for a new church building and parsonage, and an increase of \$400 in the pastors' salary. He says, "*The Christian Workers Magazine* is one of the most welcome visitors to our home."

G. O. Rogers, '16, formerly with the Rock Island City Mission, is now superintendent of the People's City Mission, Lincoln, Neb. He writes that they have a fine building there and many souls have been saved during the past six weeks, and says, "I left Moody Institute in '16, but will never forget to pray for it and *The Christian Workers Magazine*."

BORN

To Guy, '17, and Mrs. Kugler, at Riverton, Neb., twin sons, Oct. 9.

To Paris, '13, and Mrs. Hawthorne, at Smithfield, Ill., a son, Quintin Jay, May 24.

To C. N., '07, and Mrs. Platt, at Waterloo,

N. Y., a daughter, Marjorie Newton, Oct. 19.
To Geo., '15, and Mrs. Avery, at Houston Heights, Tex., a son, George, Jr., Nov. 27.
To Harold G., '15, and Mrs. Sabin, '18, at Brooklyn, N. Y., a daughter, Nov. 30.

MARRIED

David A. Brown, and Hortense Toms, '19, at Asheville, N. C., Oct. 14.

George Kauffelt Harris, '16, and Florence Wini-fred Steven, '16, at Titao, Kansu, China, Nov. 10. At home, China Inland Mission, Siningfu, Kansu, China.

Albert J. Humeston, and Mary Matilda Burch, '18, at Carberry, Man., Nov. 26. At home, Gregg, Manitoba, Can.

Albert H. Crombie, '16, and Daisy Erma McKown, at Indianapolis, Ind., Nov. 18. At home, Grand Forks, N. Dak.

F. T. Schuster, '18, to Miss Alice Coonrad, December 4, at Marengo, Ill.

DIED

Mrs. George Dunbar, '06 (nee Lena Ruchti), at Albuquerque, N. M., Nov. 10, '19. Mrs. Dunbar was home on furlough after serving in Fatehgarh, India, for seven years under the Presbyterian Mission Board.

"THE COMMITTEE OF FIFTEEN"

The first bulletin of the "Committee of Fifteen" has just been sent out. This Committee has its offices at 10 S. La Salle St., Chicago. Its purpose is to aid the public authorities in the enforcement of laws against pandering, and to take measures calculated to prevent traffic in women. This Committee maintains present relations with all the social organizations of the city of Chicago, coming into closer touch with the Juvenile Protective Association than any other. Officers of the Committee are Henry P. Crowell, President; Julius Rosenwald, 1st Vice-President; Edward M. Skinner, 2nd Vice-President; David R. Forgan, Treasurer; Edwin W. Sims, Secretary. Samuel P. Thrasher is Superintendent.

COLLEGE RELIGIOUS CONDITIONS

College religious leaders met October 4 in Boston to prepare the way for the inter-church survey of New England institutions for higher learning. During the general discussion the fact was brought out that it is difficult in most of the New England colleges to secure for the department of biblical literature a worthy place. The curriculum in most institutions is so arranged that the first two years are given to required studies outside of this department and the last two years the majority of the students are compelled to give most of their time to major and minor subjects.

The Gospel in Print

SUNDAY READING

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church: the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and creased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctively religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not

one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—*Youth's Companion*.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from November 1 to 30, 1919, inclusive:

Hospital Book Fund:	
2 Contributions.....	\$ 4.00
Lodging House Book Fund:	
1 Contribution.....	5.00
Lumber Camp Book Fund:	
2 Contributions.....	3.50
Mountain Book Fund:	
38 Contributions.....	172.85
Prison Book Fund:	
95 Contributions.....	539.63
Seamen's Book Fund:	
1 Contribution.....	1.00
Spanish "Way to God" Book Fund:	
2 Contributions.....	11.00
Free Tract Fund:	
3 Contributions.....	2.30

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from November 1 to 30, 1919, inclusive:

Army and Navy Book Fund:	
South Carolina, 1,500 Pocket Treasury.	
Illinois, 285 books.	
Virginia, 1000 Gospels.	
Prison Book Fund:	
Maryland, 25 books, 25 Gospels.	
Ohio, 15 books, 15 Pocket Treasury.	
North Carolina, 119 books, 25 Pocket Treasury, 70 Gospels.	
Illinois, 445 books, 315 Pocket Treasury, 375 Gospels.	
Massachusetts, 25 books, 30 pocket Treasury.	
Virginia, 11 books, 150 Pocket Treasury.	
Michigan, 30 books, 30 Gospels.	
Florida, 15 books, 15 Gospels.	
Indiana, 40 books, 40 Pocket Treasury.	
Kentucky, 396 books, 351 Pocket Treasury, 32 Gospels.	
Delaware, 100 books, 100 Pocket Treasury.	
New York, 200 books, 200 Pocket Treasury.	
Oklahoma, 75 books, 75 Gospels.	
Iowa, 61 books.	
Georgia, 193 books, 15 Pocket Treasury, 165 Gospels.	
Life Saving Station Book Fund:	
New York, 125 books, 50 Pocket Treasury, 200 Gospels.	
Pennsylvania, 25 books, 10 Pocket Treasury, 20 Gospels.	
Ohio, 120 books, 48 Pocket Treasury, 182 Gospels.	
Massachusetts, 25 books, 3 Pocket Treasury.	
Virginia, 25 books, 10 Pocket Treasury, 40 Gospels.	
Illinois, 25 books, 10 Pocket Treasury.	
Oklahoma, 75 books, 75 Gospels.	
Wisconsin, 225 books, 90 Pocket Treasury.	
Texas, 39 books, 10 Pocket Treasury.	
Kentucky, 25 books, 9 Pocket Treasury, 36 Gospels.	
Indiana, 25 books, 10 Pocket Treasury, 40 Gospels.	
Louisiana, 312 books, 57 Pocket Treasury.	
Florida, 202 books, 22 Pocket Treasury, 100 Gospels.	
Michigan, 950 books, 380 Pocket Treasury, 1,280 Gospels.	
Miners' Book Fund:	
Wisconsin, 10 books, 10 Gospels.	
Mountain Book Fund:	
Kentucky, 341 books, 675 Pocket Treasury, 400 Gospels.	
Virginia, 25 books, 25 Gospels.	
Railroad Men's Book Fund:	
Pennsylvania, 25 books, 25 Pocket Treasury.	
Hotel Rooms, Y. M. C. A.:	
New York, 500 books, 500 Pocket Treasury.	
Lumber Camp Book Fund:	
Louisiana, 15 books, 12 Pocket Treasury.	
New York, 300 Pocket Treasury, 300 Gospels.	
Hospital Book Fund:	
Illinois, 50 books.	
Georgia, 3 books, 1 Pocket Treasury.	
Spanish "Way to God" Book Fund	
South America, 111 books.	
Texas, 25 books.	

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